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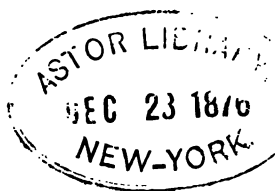
VISITS
TO
FEMALE PRISONERS
AT HOME AND ABROAD.

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AT HOME AND ABROAD.

EDITED
AT THE REQUEST OF THE COMMITTEE OF THE
BRITISH LADIES' SOCIETY
FOR PROMOTING THE REFORMATION OF FEMALE
PRISONERS,
BY
MATILDA WRENCH.

"It is for the glory of God and His Gospel, and the encouragement
of His servants in persevering in a difficult work, to show what
God has done."—*The Rev. E. Bickersteth.*

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TO
HER ROYAL HIGHNESS
THE DUCHESS OF GLOUCESTER,
THE JUDICIOUS AND CONSTANT FRIEND,
THE EARLIEST PATRONESS,
AND
THE LIBERAL BENEFACTRESS
OF THE
BRITISH LADIES' SOCIETY
FOR
PROMOTING THE REFORMATION OF FEMALE
PRISONERS,

This Little Work

IS,

BY HER ROYAL HIGHNESS'S PERMISSION,

MOST RESPECTFULLY

DEDICATED.

PRINTED BY
HARRISON
AND SONS
STATIONERS' COURT
LONDON

WYNN
JAN
WYNN

CONTENTS.

	Page
LONDON PRISONS	1
Newgate	1
Giltspur-street Compter	31
The Borough Compter	33
Tothill-fields Prison	34
Coldbath-fields Prison	36
Bridewell	37
Millbank Prison	39
Whitecross-street Prison	54
COUNTRY ASSOCIATIONS	55
Yarmouth	56
Bedford	65
Bristol	66
Chester	67
Colchester	68
Bodmin	68
Cambridge	69
Derby	72
Kirkdale, Liverpool	74
York	75
Kendal	77
Hull	77
Exeter	77
Plymouth	82

	Page
Falmouth	83
Gloucester	85
Bath	85
Norwich	87
Newcastle	87
Durham	88
Northampton	95
PATRONAGE	100
REFUGES	111
SCOTLAND	146
IRELAND	175
CONVICT SHIPS AND PENAL COLONIES	185
CONTINENTAL ASSOCIATIONS	222
Russia	222
Turin	229
Switzerland	237
Germany	254
Holland	277
France	282
Denmark	297
AMERICA	301

P R E F A C E .

A BOOK, like a friend, is supposed to require an introduction, and perhaps there is none that promises better for either than that of an old acquaintance, and to this we may lay claim in the present instance.

Two editions of a small volume detailing the origin and results of Ladies' Prison Associations having been exhausted, there was still a demand for further information ; to meet this, a third sketch or review of their operations was drawn up by a member of the Committee, under the title of a "Concise View of the Origin and Progress of the British Ladies' Society for promoting the Reformation of Female Prisoners." It is matter of regret that this second edition of *her* work should not have had the advantage of appearing under the auspices of the same wise

and judicious friend ; but the increasing demands upon her time, from the anxiety of many to benefit by her experience, as well as from her continued and active interest in all that concerns the cause of the prisoner and the captive, rendered this impracticable ; and so far as the revision and arrangement of the little book have relieved her from fatigue and anxiety, it has been truly a labour of love.

All that could be retained of the original work has been combined with the new materials furnished by the lapse of years, and by the continued progress of the Society. The first chapter, as regards Newgate, remains as it was, with only such additions as were necessary to bring down the work to the present time. The simple and affecting story of Mary Joy will be recognised by all who read it in the earlier edition.

The Chapter on "Patronage" and the first part of that on "Convicts" have also been re-written for the present work by the same pen. If in reference to particular localities there may appear to be a deficiency of information, this does not arise from any lack of effort to procure it. Every exertion has been made by the Ladies'-Secretaries of the Society, and by the Editress ; but of our friends in Ireland and of some others to whom, like Glendower,

“we have called,” we must needs say that they, like the spirits he evoked, “came not when we did call to them.” By way of anticipating objections, we may state, in answer to those who may think we have on the other hand lingered unduly over certain portions of our task—Refuges, for instance—that there is a twofold reason: first, because here we can proudly point to our beloved Sovereign as our Patroness; and, secondly, that these being the most expensive part of the Society’s machinery, the results are given as a pleasing method of rendering an account to the friends of these Institutions. Of our dear Continental friends, most of them unknown save by their work and their letters, some may think we have said too much, in so far as their labours do not centre in those of our own Committee; but we fall back upon our title-page, and shelter ourselves behind it. They are visits to female prisoners *abroad*, as well as at home, that it announces, and wherever, on the face of the earth, there is a Christian heart that sympathizes with the prisoner, and seeks to instruct, reclaim, and comfort her, we claim fellowship and association with that heart; and taking this view of the matter, it may rather be doubted whether we should not apologize lest any be wounded by

unintentional omissions. It was surely a manifestation of God's will in his providence, that, having raised up such a woman as Elizabeth Fry to begin the work of female prison-reform in England, so many hearts should have been stirred in unison in the different nations of the earth at the same period. That she who was the first to give the impulse, was born in a land of Scriptural light and knowledge, and had herself drank deeply of the Gospel spirit of love and wisdom, was the means under God of establishing it everywhere on the firm basis of Scriptural truth, the only real ground for hope of permanent usefulness ;—however firm and upright the column may appear to the eye, unless it be raised upon a solid base, we may with certainty predict its overthrow.

The impetus once given to such a work, and an Association formed on broad principles, welcoming all who would enter on its duties in reliance on God's covenant mercy in Christ to pardon the sinner, and on the grace of the Holy Spirit to renew the heart, a few simple rules and periodical meetings for counsel and for encouragement, have sufficed to *carry on* the movement,—and it must be acknowledged, with deepest thankfulness to

Almighty God, that the prayer of the foundress has been largely answered, that her Society continues to this day, that as former labourers are laid aside, fresh members are added, and that her own spirit of peace and love unites all in the bonds of affectionate sympathy.

And while we must not ascribe the favour which the Society may have found in the eyes of man, to any other source than to "the good hand of our God upon us," we gladly embrace this opportunity of acknowledging the facilities afforded by the authorities. Their kind co-operation has secured for the visitors an amount of attention in their visits hardly appreciable by those unaccustomed to the work. To the long-continued co-operation of the Metropolitan and City Magistrates our pages bear ample testimony, and while we feel happy to offer these words of acknowledgement, we trust that our sense of their kindness has ever been manifested by our anxiety to conform strictly to all prison rules and regulations; and by the constant endeavour of the Committee for the Patronage of Discharged Prisoners, to second the benevolent wishes of those gentlemen with reference to the cases recommended by them.

As the history of an experiment on human nature

now carried on for a period of nearly forty years, in different countries, and under various aspects of society, and one everywhere proving that there is scarcely the human being so hardened in crime as to be insensible to the voice of kindness, this little book will, we think, be interesting to many. As a record of very striking instances of redeeming grace, we feel that it cannot fail to excite in our Christian friends, as well as in our own hearts, heartfelt gratitude to the Lord who has helped us hitherto. If some should think we have spoken too hopefully of the prison work, we would remind them that it is altogether a work of hope; but who *shall* venture to think thus, when they consider the boundless mercy and free grace on which that hope is anchored? Nothing but dependence on the divine promises could indeed support the visitors in the many discouragements to which they are exposed. But we would not dwell on these, but upon our privileges, and these are neither few nor small. To be able to gladden the inmate of the lonely cell by the mere expression of sympathy, is a pleasure to those who realize the "indescribable longing of the solitary captive to gaze upon the human face;"* but how far does this "go less to the one joy" of

* Silvio Pellico.

carrying to the poor prisoner the glad tidings of that salvation, which is deliverance, not only from the bondage of Satan, but into the glorious liberty of the children of God. The hope is in itself a rich reward. May the Lord continually bless all who shall assist in this work ! May his glory be their constant aim ! May His Spirit dwell in them and guide them, and may all their errors and shortcomings be forgiven for the sake of Him " Who is their advocate with the Father, and the Propitiation for their sins ! "

MATILDA WRENCH.

Denmark-hill, April 23, 1852.

LONDON PRISONS.

Newgate.

To those who are acquainted with the prison of Newgate in its present state of well-ordered discipline, security and quiet, it would be impossible to realize the scene which was presented to Mrs. Fry, when in the year 1813 she was induced by the representations of some gentlemen who thought it likely her presence and counsel might be useful there, to visit that sad abode of sin and misery.

In two wards and two cells, comprising about one hundred and ninety superficial square yards, three hundred females were at that time confined. It is not possible, as it would not be desirable, accurately to represent the consequences: the atmosphere of the rooms, the ferocious manners of the women towards each other, and the abandoned conduct of all, are wholly indescribable. The Governor himself felt it necessary to request Mrs. Fry to leave her watch, before she ventured amongst those wretched beings, observing that even his

presence would not prevent its being violently torn from her.

At the time of this first visit, a man and his son had the sole charge of the women by day and by night; and of course, the most serious evils were continually going on. There was a regular tap in the prison where porter and other articles were sold; and the clamours of the women for the means of purchasing these and other indulgences were incessant when any visitor appeared. There was no bedding whatever; the women slept on the bare boards; their clothing and that of their unhappy children was shockingly insufficient, and no attempt at cleanliness seemed to be made. To prevent outrage, a guard of soldiers was needful in the prison, order and discipline being wholly set at defiance; and when it is considered that prisoners might then be detained for many months in Newgate, the difficulties of reform may be, in some measure, though but inadequately, estimated. In consequence of this visit, clothes were procured for some of the poor children by means of private benevolence; but it was not until Christmas, 1816, that Mrs. Fry's visits became regular; and although, in the mean time the Gaol Committee had made several arrangements to mitigate the horrors which had previously existed, she found vice and its attendant misery still triumphant throughout the gaol. The prisoners complained, and daily renewed their complaint, that they *wanted* employment; and it soon became evident that this was a most serious evil, and a predis-

posing cause of every vice. There was nothing good appointed to be done, and the mind turned naturally to that which was bad. Many who entered Newgate comparatively innocent, left it depraved and profligate; and whilst society, in theory, appeared to be punishing individuals for past offences, it was, in fact, not only providing leisure and opportunity to learn, but masters to teach the mode of committing more extensive and injurious crimes.

. After one or two visits, Mrs. Fry was, at her own request, admitted into the wards unaccompanied by any turnkeys, and on this occasion she made her proposal to the prisoners for the establishment of a school for their children*—a proposal which was received even by the most hardened with gratitude and tears of joy; they themselves selected a very fit prisoner to act as school-mistress; in a few days, through the kindness of the Sheriffs, a separate cell was obtained, and the school proceeded most steadily, interrupted only by the anxious entreaties of young women, and even aged prisoners, to be taught and employed. Mrs. Fry and a few of her friends who had associated with her for this purpose continued their attendance at the school daily, and it pleased God to crown their endeavours with the happiest success.

* It is now only the *infant* children of prisoners who are allowed to be with their mothers in Newgate, the elder children who are thus left unprotected, being received into the workhouses of their respective parishes.

In the conviction that divine grace is free to all who seek it, and encouraged moreover, by the deep feeling which the poor prisoners had evinced as mothers, Mrs. Fry and her companions were induced to persevere,—and they resolved that if a Ladies' Committee could be formed, and a Matron appointed to remain day and night in the prison, they would at least continue their efforts. Several ladies soon came forward for the Committee, and a competent Matron was appointed. Application for assistance was at the same time made to the Ordinary and Governor of Newgate, and subsequently to the Sheriffs,—these gentlemen, though they despaired of success, yet evinced the most favourable dispositions towards the experiment provided the consent of the prisoners could be obtained. This condition was cheerfully acceded to; the prisoners were in consequence assembled, the object was explained to them, and they unanimously declared their determination to support the plan, and to abide by whatever rules might be established. Work was provided, a school-room set apart, and in a few days the Ladies' Committee and all the female prisoners were assembled.

At their first meeting the comforts to be derived from sobriety and industry, the pleasure and profit of doing right and acquiring knowledge, the happiness and peace of a life devoted to religion and virtue, were dwelt upon by one of the ladies, and the prisoners were at the same time told that the Committee *did not come with any positive authority,*

that it was not intended they alone should command and the prisoners obey, but that every regulation should be made, and every monitor appointed, with their own entire concurrence.

Some rules were read, and it was gratifying to see every hand held up in testimony of approval. One of the visitors then read aloud the twenty-first chapter of the Gospel by St. Matthew, and after a period of strict silence the monitors withdrew with their respective classes in the most orderly manner, to the wards.

In this way employment and instruction were daily afforded. The change was almost immediate. So rapid was the success of the plan, that after the lapse of a fortnight, the Governor candidly admitted he hardly knew this part of the prison again; and at the end of a month, the Committee were so fully satisfied as to feel anxious to give permanence to the measure, and they therefore applied to the Corporation of London to request that these regulations might be made a part of the prison discipline.

In consequence of this application the Lord Mayor, Sheriffs, and several of the Aldermen, attended at the prison, and were equally astonished and pleased with the orderly and sober deportment of the prisoners,—their attention while a portion of the Scriptures was read,—the obedience and respect shown to the visitors and monitors,—the cheerful attention visible in their countenances and manner,

and the absence of everything like noise, tumult, or contention.

Many of these gentlemen had known Newgate before, and had witnessed scenes exhibiting perhaps the extreme of guilt and misery; they now found riot, licentiousness and filth, exchanged for order, sobriety, and cleanliness. To show that the importance of the change was felt and appreciated, the magistrates at once adopted the whole plan as part of the system of Newgate, empowered the ladies to punish the refractory by short confinement and also undertook part of the expense of the Matron.

After this period some further improvements were introduced: the untried prisoners sent an urgent petition for similar means of improvement to those afforded to their companions, but want of space, and the imperfect construction of the prison, prevented the separation and classification which the maintenance of an efficient system of discipline requires, and though the plans of the Ladies' Committee were partially extended to the prisoners waiting their trial, and they had reason to believe that good was done, the experiment did not succeed to the same extent as with the tried prisoners.

In *their* case, each succeeding month brought additional and most gratifying evidence of success. The Governor, the Matron and the Chaplain of the Penitentiary at Millbank, concurred in opinion that the female prisoners *from Newgate* were far

more decent and correct than those from any other prison. It had been the practice for prisoners sentenced to transportation, on the night before their departure for Botany Bay, to pull down and break everything within their reach; even the forms were destroyed, and the fire-places pulled out, after which they went off shouting with the most shameless effrontery. But to the surprise of the oldest turnkeys and other officers of the prison, no noise was heard, and not a window was intentionally broken after these regulations had been established. The prisoners took an affectionate leave of their companions, and expressing the utmost gratitude to their benefactors, entered their conveyances without tumult; so orderly indeed, was their behaviour, that only half the usual escort was required, and Mrs. Fry herself was able to accompany them.

As the Association pursued their work, some encouraging instances of improvement occurred to cheer the visitors. A letter from the Chaplain of the General Penitentiary, Millbank, informed them of the death of Margaret Patterson, who had been capitally convicted at the Old Bailey for robbing her mistress. She was confined in Newgate above six months, where in the earlier part of the time, she exhibited proofs of a high and unsubdued spirit, but latterly conducted herself in a proper and submissive manner. She was removed from thence to the Penitentiary. We extract the following account from the letter alluded to:—"Margaret Patterson, aged twenty-

two years, died about six o'clock this morning, Feb. 28, 1823. The behaviour of this unfortunate young woman was most exemplary, and during her severe affliction she evinced the greatest contrition, and most remarkable resignation to the will of God. She wept bitterly, acknowledged her guilt, and prayed fervently that she might receive forgiveness through the intercession of her blessed Redeemer. Her mind appeared to be under a deep impression of the important duties of religion, and her conversation with the sick prisoners in the same room was highly satisfactory. Had I time I could give you some interesting statements which I trust you would peruse with satisfaction." Again, "Respecting the conduct of the female prisoners that have been received from Newgate, I have great satisfaction in saying that, with a very few exceptions, their behaviour has been exemplary."

In this prison, where the field of labour was so extensive and so varied, the work proceeded at unequal pace; perhaps the want of a sufficient number of paid officers to carry out the system of classification—and the great difficulty of finding employment for the prisoners have proved serious obstacles in the career of improvement; but it has not been without special marks of the Divine favour that the work has been continued. Although it can never be known to those who read to an assemblage of prisoners, *how many* are affected by the message they deliver, or when they speak to them individually, *which* is the commis-

sioned word that is to bring conviction to the heart, to some affecting proofs of happy results, to some cases of real conversion, many could unhesitatingly bear witness.

The following particulars relating to a poor woman named Amelia Roberts, who was hanged for robbing her master's house, are so instructive both to masters and servants in their relative situations, that it appears to be a duty to make them public:—

Nothing is known of her parentage or early life. The facts stated were communicated by her to two of the ladies of the Newgate Association, who visited her in what is called the condemned cell. This is a small and dreary apartment, where the prisoners are confined apart from the other women during the short period between the confirmation of the sentence of death by the Privy Council and its execution.

She stated that she had lived eleven years in her first place, and that she then went into the family of Lady E. K., who, being a woman of exemplary piety herself, laboured for the good of her servants also, and endeavoured to bring them to a knowledge of religious truth. The frequency of family worship, and the strictness with which attendance on these occasions as well as on public worship was enforced, was at first irksome to Amelia Roberts, unaccustomed as she had been to any observances of this nature previously; but the private instructions of her mistress, who would at

times sit and read to her while working at her needle, were at length blessed so far that she became sensible of the value of her soul, and not merely reconciled to the habits of the family, but thankful to be permitted to partake of the privileges thus afforded her.

At the end of eight years, the death of Lady E. K. obliged her to seek a new service. At that time she said she enjoyed nothing so much as reading her Bible and attending the worship of God; and she was so sensible of the advantage and blessing of having resided in a religious family, that she felt it would be better "to live in one of that description for thirty shillings a-year, than with worldly people for thirty pounds."

Unfortunately however, she did not succeed in obtaining such a situation, but engaged herself to a lady who was in the habit of drinking intemperately; she, therefore, quitted her in a year, resolving that she would not live in an ungodly family. She then entered the service of Mr. A., knowing his mother to be a serious character and presuming that the son would be the same. But in this she was mistaken. In his house no religious standard was raised around which the household could rally; the opportunities afforded the servants to attend public worship were few, and the importance of it was never urged upon them. During the three years of her residence under Mr. A.'s roof, she heard a chapter in the Bible read but once, and that was one Sunday.

evening after the death of his mother. From being unable to attend a place of worship regularly, she became by degrees indifferent and careless about it; she soon ceased to read her Bible, and, thus falling by little and little, she first neglected the forms of religion, and then grossly departed from its precepts. Still the impressions received from Lady E. K.'s instructions were not entirely effaced. At sight of an excellent clergyman who frequently passed the house her heart at times smote her, and she has exclaimed, "I would even black your shoes, if I did but live in your house."

From this time the history of Amelia Roberts affords a melancholy proof of the sad consequences of ceasing "to watch and pray." She formed an attachment, or, to use her own expression, "became acquainted" with a worthless, low Irishman, a common labourer. This came to the knowledge of her mistress, who disapproving the connexion, spoke to her on the subject, and reproved her for it. Instead of doing good, however, the admonition excited much displeasure in the mind of this unhappy woman. She knew Mrs. A. to be a worldly-minded person, and she believed she was reproved, not with a view to promote her own welfare, but because she suited that lady as a servant, and that she desired to retain her in her family. No longer restrained, either by a sense of duty to God, or by any dread of the consequences to herself, she indignantly rejected this interference, and resolved to revenge herself.

Till this time, the only acts of dishonesty of which she had been guilty, were of a kind so commonly practised among servants, that she considered herself to have been strictly honest. But should this publication ever be placed in the hands of a servant, we would affectionately, but most decidedly tell her, that to give away food to a poor person, or soap to a washerwoman without permission, is unlawful; it is a breach of God's commandment, "Thou shalt not steal." Nor can she calculate the amount of danger which she incurs by these and similar practices. The ladies who visit Newgate are often told of the trifling nature of the offences with which prisoners are charged. Embezzlement of property valued only at sixpence has been ostensibly the cause of many a committal, but it is most probable that the discovery of a system of purloining and pilfering has been the inducement to the employer to visit so heavily so trifling an injury.

To return to Amelia Roberts. At the time of her committing the robbery for which she suffered death, the family were from home. The man to whom she was attached had been ill and discharged from an hospital quite destitute, and she was anxious to relieve his wants. The footman, a man of bad character, offered to assist her; and, under these temptations, she robbed the house of plate and jewels to the amount of five hundred pounds. Her lover was ignorant of the theft till they reached Bristol together; from thence they

fled to Monmouth, where they were apprehended and lodged in the gaol.

Conscience was there aroused from its long slumber. She met with a little book which recalled to her memory the instructions she had received from Lady E. K., and the feelings thus excited were, through the overruling power and grace of God, confirmed and strengthened, when after being tried and convicted, together with her lover at the Old Bailey, she was placed in Newgate and became an object of special care to the ladies who visit that prison.

The Report of the Secretary of State, ordering her for execution on the 2d of January, 1827, came down several days before, and she was then separated from her fellow-prisoners and placed in the condemned cell. At first her attention was chiefly occupied in endeavouring, in conjunction with the prosecutor, her late master, to save the life of her associate, in which they succeeded, upon the ground of his not having been accessory to the robbery till after it was committed.

It was on being visited by two ladies on the 26th of December, that she related to them most of the foregoing narrative; but although she spoke of religion and was perfectly calm, they considered her too confident, too whole in her own eyes, and one of them spoke to her very closely upon the exceeding sinfulness of sin, the necessity for *deep, heartfelt* repentance, and of Christ as the only Mediator. She eventually became humble

and contrite, placing her whole trust upon Christ Jesus her Lord, "who came to seek and to save that which was lost." She asked for Toplady's beautiful hymn, beginning, "Rock of Ages, cleft for me;" and, on receiving a hymn-book which contained it read it with great interest, saying it exactly described her feelings. On New-year's-day, the day before her execution, she was found by the two visitors in a very different state from that in which she appeared at first. She was lying on the little pallet-bed in the cell, her countenance much changed, and her whole appearance indicating the severe mental conflict through which she had passed. Her deep mourning dress harmonized with a scene, the solemn interest of which can scarcely be realized by any who have not witnessed it. A fellow-creature, a fellow-sinner, in full possession of every bodily and mental faculty, in a few short hours to be cut off by a violent death, is an exhibition of the evil of sin which few could see unmoved. In the present case, the calmness and resignation of the poor woman added additional interest. She seemed broken down, utterly worthless in her own eyes, and her whole dependence placed on Him who can and will save to the uttermost those who put their trust in him. On him her faith was fixed, and she found support in this time of extremity. She spoke much of her past life, saying that masters and mistresses little knew the importance of bringing religion before their households. She attributed her fall and her pre-

sent dreadful situation, entirely to living in families where there was no decided religious profession and practice.

“ And Oh !” she exclaimed, raising herself up, and clasping her hands, “ warn servants, and tell them to think of me and my history ! Tell them to be very careful when they live in a religious family, how anything tempts them to leave it and enter one that is not so ; and warn them against what they call acquaintances—these two causes have brought me where I now am, to the awful state in which you now see me.”

Mary Connor, the woman first appointed to be school-mistress to her fellow-prisoners, conducted herself with much propriety in that office and in every other respect while she remained in Newgate. A letter written by her to Mrs. Fry, after receiving the request to teach the children to read, contains the following expressions :—“ I sincerely wish to forsake evil and do good. God is merciful to those who seek Him in penitence and prayer, and will give them all that is promised in His Holy Gospel. It is my determination, with the assistance of God, to begin a new life, as far as my present situation will allow, and may I say, like the Prodigal Son, ‘ I will arise, and go to my Father,’ ” &c.

Although her conduct was satisfactory, she never expressed herself decidedly on religious subjects while she continued in prison. Her health was declining when she was liberated, and at her own desire, admission into the St. James’s Infirmary was

procured for her. There she became rapidly worse, and it was evident to all who saw her that her stay on earth would be short.

On being asked by a friend who visited her, what her own opinion of her situation was, she said, "Notwithstanding the doctor tells me I shall recover, I am convinced I shall not." Her friend said, "Mary! what are your hopes with regard to a future state?" She replied, "I have a hope of living happily in a better world." She was asked again, "On what are your hopes founded?" She said, "Only on the merits of Jesus Christ, who died for sinners!"

On being asked, if she had any wish to live, she at first answered, "No;" but then retracted and said, "Yes! just to tell *them* within those walls (meaning Newgate) what *I feel now*." When asked, "Are you happy?" She answered, "Yes quite! I am going home." She constantly expressed her grateful sense of the kindness of the visitors, and said her imprisonment had proved a real blessing to her. Seeing a person who visited her, much affected, she said, "Do not weep for me, my sufferings are not half of what I deserve. I have been a great sinner, but Jesus died for such. He is able and willing to save to the uttermost all who come to Him."

She was reminded that though too weak to read, she might try and recal what she had formerly read; and several times when passages of Scripture were begun, she would take them up, repeating them from memory. She expressed a great desire for

the release of a poor old woman whom she had drawn into the commission of sin, was very anxious for her welfare and sent her a message, begging her to leave off swearing and to live differently if she regained her liberty.

May we not rejoice over this repentant sinner, and say, surely this is "a brand plucked from the burning?" She was a true mourner, and never spoke of herself but in the humblest manner. May we not hope and believe that the peace of mind she experienced in her last moments was the result of genuine faith in that Almighty Saviour, in whose work she found she might safely rest, convinced that she had destroyed herself?

The case of Mary Joy is also a remarkable one.

Mary Joy was convicted in July, 1834. From the period of her conviction, her mind seems to have been exercised with a sense of her sinful state; and she frequently said, she had never forgotten the impression she felt on hearing the Eighty-eighth Psalm read immediately on her return to the prison after her trial. The disgraceful circumstances to which she had brought herself, appeared nearly to overwhelm her, and bitterly did she lament her inattention to the instruction which had been given her in happier days. The impression was indeed both deep and abiding—many affecting proofs were given that the Lord Himself had spoken to this poor woman's heart; yet it was long before she could take comfort. She was indeed in bad health at the time of her coming to Newgate; she

believed she should not recover, and her dread death was extreme. She could not read, but it was her delight to listen to the Scriptures, and when others who were more dangerously ill were read in the adjoining ward of the Infirmary, she would come, whether invited or not, to hear what was read. She remained in Newgate till the month of January, when a pardon was obtained for her ; and she removed to a very humble lodging, where she was under the care of a sister. Here, though exposed to fresh trials, she was also peculiarly favoured by the constant visits of a lady, who read the Scriptures to her and was in every way her comforter and friend. Her grateful recollection of her friends in Newgate was affectingly evinced by her making an effort to come there to see them as soon as she believed she had strength for exertion. But it was found to be too much for her enfeebled frame ; and she rapidly sunk from that time, and died on the 10th of May. Her kind friend, in communicating the event, observes, "I trust in the merits of her Saviour was firm, and appeared to increase with her bodily suffering, and her views were clearer, and her sense of the great love of God in giving his Son to die for sinners became latterly her only theme." Her faith was tried in various ways, and the genuine fruits of love and meekness which it produced were such that we cannot but say, "This is the Lord doing," and to Him be all the praise !

The subjoined extract is from a letter to one

the ladies who had frequent conversations with her when in Newgate.

“ To those who had an opportunity, as we had, of watching poor Mary Joy, many satisfactory signs of the work of grace going on in her heart occurred almost daily. The apparent strength and depth of her feelings surpassed her power of expressing them. Her faith in her Redeemer increased gradually and slowly ; it was not till within the last month of her life that it became strong enough to overcome the terrors that arose from the remembrance of her sin. Sometimes nothing would comfort her but the promise, ‘ Though your sins be as scarlet,’ &c., which she always heard with delight. She used often to say, ‘ What’s hatefuller than sin? I hate myself for what I have been.’ I think I mentioned to you that when the other woman took away her bedstead and made her lie on the floor, she would not allow her sister to remonstrate, because she was afraid of growing angry, and said, if she were laid in water, it would be too good for such a sinner as she was. She often said, ‘ Oh, if I could only hear what Jesus said to the dying thief!’ She showed much anxiety for the conversion of her sister and brother-in-law, and begged us to read to them the psalm which you read to her in prison ; she thought it would turn them also. After she began to find peace, she said, ‘ I used to think the ladies in the prison gave me too much hope, but I understand it now ; I think worse of my sins, but yet I can hope in Jesus Christ. Oh,

what would become of me now, if my blessed Redeemer had not died for me !’

She continued to give praise and glory to her God and Saviour while it was the greatest effort to speak. Almost the last words I heard her say were, ‘I have now no fear ; I am hoping in Jesus!’ She often spoke of you with great affection, and prayed fervently for all the ladies who had been kind to her in Newgate.”

We have selected for insertion the cases of those prisoners who are dead, for obvious reasons: it would be objectionable to give publicity to those the subjects of which are still living.

The following letter was addressed to Mrs. Fry by a liberated prisoner, and is too interesting to be omitted:

“*June 16th, 1848.*

“DEAR AND HONOURED MADAM,—Mr. B., the bearer of this, will deposit in your hands the sum of two pounds, which I beg to add to the subscription for defraying the expenses incurred in carrying on your most laudable and benevolent exertions for the reform and instruction of those unhappy persons confined within that dreary receptacle of misery and woe, the prison of Newgate, where I first learned, by the kind exertions of Christian and benevolent friends, to flee the downward road that leads to hell, and to look up for pardon and deliverance to Christ my Saviour and my God, through whose atoning blood I now seek remission of all my sins. But as the doctrine I then learned teaches me to deny all ungodliness and worldly

lusts, permit me, dear Madam, to say, that the above sum, the produce of my honest labour in servitude, has been appropriated with an intent to restore some property I had, in an unguarded moment, been tempted unlawfully to take. My fall I trust has humbled me in the dust of self-basement; and after having exerted myself, by the aid of a public advertisement and the assistance of Mr. B., to restore the property alluded to, to the rightful owner, without effect, I feel it my duty thus to relinquish all participation in my former wages of iniquity, and though it is confessedly an unworthy offering, yet may God accept this my willing sacrifice, and bless and crown your kind exertions with increasing and abundant success, is the sincere prayer of,

“Dear Madam,

“Your most humble and grateful servant,

“J—NE W——.”

The manifest blessing vouchsafed to the reading of holy Scripture, in the case of one who had lately been under their care, is given in the words of the lady who was most interested in it:—

“Eliza Cooper was first visited in Newgate in the summer of 1849. She was committed for unlawfully deserting her infant. She was unhappily united to an ungodly and neglectful husband, and had lived as servant in respectable, but irreligious families. She often spoke of the many hinderances to a religious life which she met with in these families; she said she had frequently



great dinners to cook on Sundays, and though she was sometimes permitted to go to church, yet she went in such haste, and had so much on her mind, that it did her no good. Her subsequent disgrace and imprisonment greatly affected her health and spirits, and it was through this interval of depression that she formed one of my class at Newgate. She was naturally silent and reserved, and I mistook her backwardness to speak, for indifference, which I should probably have continued to do, but for a providential circumstance which I may perhaps be permitted to mention. On passing through the Infirmary one day, I found poor Cooper in bed, apparently in a very low and declining state of health. I spoke a few words to her, but she covered her face and seemed unable to reply, and thinking her too ill for conversation, I passed on to the door, but found it unexpectedly locked, the matron having forgotten to leave it open for me. Finding it impossible to make her hear, I turned back to poor Cooper, and offered to read with her if it would not tire her! 'Tire me!' she said, '*Oh no!*' and she looked up with eyes streaming with tears, and a countenance expressive of the deepest emotion. That half-hour at Newgate glided rapidly away, for the poor prisoner opened all her heart to me, and manifested the deepest concern for her soul. She told me that she should never forget the narrative of the rich man and Lazarus, which had been read and explained to her the previous week. She said, 'I felt myself so weak and so miserable

that I thought I am just like Lazarus,—a poor forgotten diseased creature,—Oh! that my soul were like his, so that when I die angels may carry *me* too to heaven.’ From this time the poor prisoner earnestly longed for salvation, and received with joy the glad tidings of a Saviour’s love. The little tract, entitled ‘*Come to Jesus,*’ was blessed to her, and she read it frequently with much delight. On her discharge from prison she was found so ill that the governor kindly gained her admission into St. Bartholomew’s Hospital, and I found her there in a happy, thankful state of mind, though suffering very much. She spoke of the goodness of God to her, and blessed Him for the disgrace and suffering she had undergone, as without them she would not have known the Saviour. She often said, ‘she had never heard so much of religion till she came to Newgate.’ On a subsequent occasion, when suffering much from thirst, from which she was now unable through weakness to relieve herself, she said, ‘When I lie here, my lips so parched, and longing till the nurse comes for a drop of water, I think, Oh! what should I have done if I had gone to that place of torment without one drop of water to cool my burning tongue.’ She clung to Jesus with the utmost simplicity of faith saying, ‘How can I look to any one else to save me? *Jesus alone* can save me; there is nothing in poor vile me but wretchedness and sin.’ It was very encouraging to witness the child-like submission with which she endured her often agonizing pain. Her eyes would sparkle with

love and gratitude when God's mercies to her were mentioned. 'Oh! yes,' she would joyfully repeat, 'I have not one pang too much.' She also evinced an earnest desire for the salvation of her fellow-sufferers. On one occasion she entreated me to speak to a dying woman who lay in the bed opposite to her, and she listened with trembling anxiety while I read and talked to her. This poor creature died very shortly afterwards, and Cooper was much affected by her sudden departure. 'Oh, if it had been me!' she said, but the Lord still grants me time for repentance and faith in Jesus.' On July 28th, having been prevented from seeing her for a week, I found her much worse in body, but evidently growing in grace. She was overjoyed to see me and held my hand with a fond, loving clasp. 'Oh, I have *so* longed for you!' she said, and then poured forth the feelings of her soul more freely than she had hitherto done. 'What should I have done without you? You first told me of Christ,—Oh! *what* you have saved me from!' On being reminded that all these mercies flowed from the free grace of God, and on some of the beautiful verses of the 103d Psalm being repeated, her countenance beamed with such love and thankfulness as can hardly be described. The nurse said it was impossible for any poor suffering creature to be more patient. She delighted to have texts of Scripture repeated to her, and would murmur them over again to herself. It should be added that she had attended a Sunday-school in her childhood, and though for years she

had appeared to forget the instructions she had received, the numerous texts she had learned lingered in her memory, and on being quoted to her, she caught them up, and joyfully repeated the words of heavenly promise. Surely this may encourage Sunday-school teachers.

“After this time she became rapidly worse, and was frequently delirious, but in her moments of consciousness she still clung to the Great Deliverer who was alone able to save her. The last interview which I had with her while she was yet conscious, will dwell on my memory till every subject of earthly interest has faded from it. The poor sufferer had revived for a short time, and received me with looks of joyful love. ‘I felt better this morning,’ she said, ‘and I managed to get out of bed and kneel down; and Oh! how I prayed for you,—for you first told me of Christ.’ She expressed her willingness to die or to live as the Lord pleased, only saying, ‘that she hoped if she lived to go to her friends in the country, that she might tell them of the Great Saviour she had found.’ I was much touched by the tenderness of the poor sufferer, and promised when I left her to see her on the two following days; and I can never forget the look and manner with which the dying woman received that promise. Love and joy sparkled in the glittering eye, and glowed on the burning cheek, which were so soon to be dim and cold in death. ‘To-morrow!’ she whispered, ‘and the next day! *You will come both those days—Oh, what joy!*’

Alas ! on the next day she was insensible to the voice of her teacher. She was very delirious, and only answered with a vacant smile when the beloved name of Jesus was whispered in her ear. The surgeon in attendance assured me that it would be vain to see her on the following day, and I was afterwards compelled to leave London. I could not, however, have rendered any further aid to the poor sufferer who died very shortly afterwards, with scarcely any interval of consciousness.

“The young woman who lay in the next bed to her has, however, assured me that during the brief pauses of delirium the feeble hands of the dying penitent were lifted in prayer, which her trembling lips strove to utter—surely not in vain—in the ears of our Gracious God. May we not indulge an earnest hope that this returning wanderer will shine at the last day, as one of the jewels in the crown of that adorable Redeemer, who came to seek and to save that which was lost? May His name be praised for all his goodness to poor Eliza Cooper.”

The case of Maria Manning is not one which it can be in any measure satisfactory to dwell upon, nor is it our purpose to enter into details which can only minister to a depraved curiosity. But we allude to it for the twofold purpose of assuring our friends that we do not present to their notice *only* those cases in which there is reason to hope our instrumentality has been blessed ; and also to prove *that in every instance where the criminal has*

desired to receive their visits, some member of the Committee has always been enabled, as in this most distressing case, to continue her attendance to the last.

Maria Manning had requested to see the visitor who had attended her in Newgate on the day before that fixed for her execution, and a strange contrast was exhibited by the heartless mob that thronged every avenue to the prison, and the quiet demeanour of the culprit seated in her lonely cell. The Chaplain entered with the visitor, and at the prisoner's request read the fifty-first Psalm, and then engaged in prayer with deep solemnity; but, on his leaving the two together, there was no attempt at confession—no evidence of repentance; and we fear we must conclude the wretched woman to have been shut up to a proud and haughty spirit, which scorned to acknowledge she merited the abhorrence her dark crime had called forth. She was perfectly acquainted with the *letter* of Holy Writ, and from first to last evinced the greatest willingness to listen when it was proposed to read to her. Awful thought! solemn warning! recalling as it does, the words of our Lord, "You say, We see; therefore your sin remaineth."

We might turn from this to cases affording the greatest encouragement to hope, and the most satisfactory evidence to believe in the reformation of Newgate prisoners, but we would not weary our readers, and we conclude our notes on this prison

by a few remarks on the present state of its internal arrangements.

From the time of the appointment of Inspectors of Prisons, many improvements have taken place in the classification of the prisoners, and defective as this must necessarily be in a prison constructed as Newgate is, we may venture to affirm that it approaches more nearly to a system of separation than from a casual visit might be supposed. Few can estimate the *extreme* difficulty of preventing communication between prisoners, whose ingenuity and perseverance tax the vigilance of the officers of the prison to an extent which only those who are practically acquainted with these matters can imagine. There are no separate cells in Newgate, and the prisoners meet in the chapel and are associated occasionally, when the prison is full, in some of the wards in numbers which the advocates of strict separation must consider as entirely subversive of proper discipline. But this remark must be qualified materially, in regard to those who are imprisoned for the first time. It should be borne in mind that the prisoners, before trial, have, from the first dawn of improvement in the London prisons, been kept, while in their wards and in the airing-yards, separate from the tried, meeting in the chapel only. But beyond this, from the time of their committal, or, to speak more strictly, from the time of their quitting the receiving ward, all the females confined in Newgate are separated into three or more classes. *There is what is called "The Servants' Ward,"*

consisting of two rooms, where those who are accused of robbing their employers, whether they have been domestics or not, if they are imprisoned for the first time and are not otherwise immoral characters, are placed. There is a ward on the same floor where prisoners of a lower grade are placed, and beneath this ward is one devoted to those of the worst characters. In the cases of women committed for murder, the strictest separation is enforced. They may be seen from the windows by their fellow-prisoners when they walk in the yard, and they sometimes are attended by one as a kind of guard to assist the paid attendants who are with them night and day; but with this exception they have not their privacy invaded, and they are even at liberty to decline the visits of the ladies—a privilege, however, of which none are known to avail themselves. There are special cases too—persons who have moved in the higher classes of society, who, before trial being supposed by the law to be innocent, are entitled to some peculiar consideration, and are placed in one of the apartments included in the infirmary. It will be seen that there is by no means an indiscriminate mixture of characters in this prison before trial; and if, after sentence of transportation has been passed, in the interval between the conviction of a prisoner and her removal to the Millbank Prison, she is less sedulously guarded from communication with those who have sinned more deeply than herself than before her trial, the cause of complaint is

not so easily removable, as in the convict ships they must be together for the whole period of the voyage.

The arrangement which has made Newgate a place of confinement for untried prisoners only, except in particular cases, has made a great change in the work of the visitors, especially now that the Sessions take place about once in each month. Still a small Bible-class has been now for some months continued, and the benefit derived from it has appeared in many instances when the poor women have been removed to Millbank Prison. Their intelligent appreciation of the usefulness of searching the Scriptures and of obtaining reflected light from a comparison of different passages by means of cards with questions which they undertake to answer, is evident to the visitors.

It is impossible to close this notice without referring to the unvarying kindness with which every request of the Committee of the British Ladies' Society has been met by the Magistrates of the City of London. From the first, they have afforded every facility to the visitors. The co-operation of the various Chaplains, so absolutely necessary to the comfort and even the continuance of the work, is most gratifying; they doubtless feel that there are many cases in which confidence can only be won through the medium of the sympathy of woman with woman, and the warm interest they take in forwarding cases to the Patronage Committee, strengthens the hands of the visitors,

and enables them to carry on most efficiently this important part of their task. And we doubt not that the various improvements effected under their superintendence, and the plans suggested for the further reformation of the prisoners committed to their charge, will be carried out in the new prison of Holloway.

Giltspur-street Compter.

AFTER Newgate, the Giltspur-street Compter was the prison that earliest engaged the attention of Mrs. Fry and her friends, and it has been constantly visited up to the present time, the women being assembled to hear the Word of God read, and such advice and instruction given as their respective cases may require. The great hindrance to the improvement of prisoners here is the want of classification which is rendered impossible by the construction of the prison. A lamentable instance of the effect of this promiscuous association has just occurred in the case of a young girl who had been committed for a slight and first offence, and had expressed a great desire to put herself under the protection of the Patronage Committee on leaving the prison. In the meanwhile her mind and apprehensions were so worked upon by a wretched woman who was imprisoned for corrupting the young, that on the arrival of the messenger to take her to the Elizabeth-Fry Refuge, the unhappy girl refused to accompany him, and is thus

left exposed to the assaults of temptation, unprotected and already contaminated in heart.

The new prison at Holloway, now nearly ready for the reception of the City prisoners, will be hailed by all as affording facilities for, instead of offering obstacles to, the reformation of the prisoner.

The following case is one of brighter aspect, and manifests the usefulness of visiting in connexion with this prison in particular:—E. B., a married woman, but separated from her husband in consequence of his misconduct and illtreatment, being disappointed in her expectation of receiving a remittance from him, and having a son as well as herself to support, in a fit of desperation attempted suicide. This sad catastrophe was providentially prevented, by the intervention of some persons who had observed her. She was taken to the Giltspur-street Compter, and shortly afterwards came under the notice of one of the ladies who visited that prison. It needed not much argument to convince her of the sin she had committed. She was the child of a pious mother, and expressed much gratitude for having been rescued from the fatal consequences of the rash attempt. As it was undoubtedly the pressure of want that had led her to make the attempt upon her life, and she was capable of getting her livelihood if assisted in obtaining employment, the prison visitor exerted herself to get work for her, which she executed to the satisfaction of her employers. Through the interference of the

ame lady, her husband was induced to allow her s. 6*d.* per week ; and her son is placed with an engineer, and will, if he conduct himself well, be provided for. The brother of E. B. now resides with her, and the family are comparatively happy, contented and prosperous.

The Borough Compter.

[ANY of the prisoners from Giltspur-street Compter are now transferred to the Borough Compter, in which prison ladies have been visiting for the last two or three years.

Some time since the prisoners were in a very subservient state, but the treatment of the Governor won the confidence of his charge, while the careful instructions of the chaplain and the visits of the ladies, by the Divine blessing, began gradually to soften the heart hardened by sin and oft-repeated transgression. The change wrought in this prison is very decided. The ministerial instructions are no longer regarded by the generality of the women as an irksome duty which must be endured, but rather as a pleasure to which they look forward with grateful delight. A school has been established ; the prisoners are instructed in reading by the chaplain, and frequently commit to memory portions of Scripture to repeat to the ladies, who on entering are received with an expression of pleasure. The chaplain writes, "I am satisfied that the exposition of Scripture and the

holding of these classes has been of much service to the prisoners: a proof of this may, as I apprehend, be found in the circumstance, that the arrival of new prisoners does not now check, as it used to do, the improving conduct of those who have been some time in the Compter: on the contrary new prisoners soon begin to imitate the behaviour of those they find there, and the prisoners frequently expressed to me their feelings of gratitude for the kind services rendered them by members of the "British Ladies' Society." At the same time, the kindly deportment of the Governor is sustained by his power to enforce discipline by means of the recently built cells, upon those who will not cease to delight themselves in idleness, and these have at the same time a restraining influence upon those who are only learning to do well.

Tothill-fields Prison.

In the year 1835, Tothill-Fields Prison was opened to the Committee of this Society, and has since been regularly visited by some of their members, and up to the present time the reports from Bridewell have been altogether satisfactory and encouraging, in proof of which many cases of interest might be adduced, many might be mentioned who, from a life of sin and consequent misery, are now in service, giving satisfaction to their employers; while others who were

to Refuges are there affording evidence of repentance and newness of heart. One of the ladies who visits at Tothill-Fields Prison, mentions two instances which strikingly prove the reflex influence of benefits received. In a depraved family where there were five children, three sisters were leading degraded and sinful lives; two younger ones were constantly in prison, but were from thence removed to the School of Discipline at Chelsea. These children continued in the school for some years, and were frequently visited by their parents and sisters, who, witnessing their good and orderly conduct, felt deep gratitude on their account, and were ultimately led to abandon their own disorderly mode of life. The parents are now living respectably at Greenwich, and the rest of the family are in service, excepting one who is married and continuing to do well. The other case is that of A. H—, who, after having learned to read and write in prison, was sheltered for two years in the Hackney Refuge. She has since been four years in service, and her gratitude for the care taken of her will be best understood by the simple fact, that she placed TEN POUNDS, the amount of her savings, in the hands of her benefactor, wishing to assist others who like herself had gone astray. This was of course refused, and the money was placed in the savings' bank for her own benefit. During the regular visits of the ladies in this prison, reading of the Holy Scripture is listened to with attention by all, and with deep concern and interest.

by some; and the visitors are often led to feel that it is not by might nor by power, but by the Spirit of God, that many a fallen one has been made to experience that sin is indeed "an evil and a bitter thing," and has been led to exclaim with anguish, "The way of transgressors is hard." To the fact of general and progressive improvement we are here specially desirous of speaking, and to this the chaplains of the prison allow to bring forward their willing and most valuable testimony. From many who leave this prison without having sought any private interview with the visitor, encouraging accounts are often received after a while,—letters gratefully acknowledging the instruction received, and recording the blessing that has rested on it.

Coldbath-fields Prison.

THE House of Correction in Coldbath-fields was diligently visited for many years previously to the removal of females from that prison in 1850. Up to that time persevering efforts were made on behalf of the female prisoners, and kind care was bestowed upon many of them after their liberation.

A visitor at this prison who could speak from eight years' observation of it, was led some time since to remark the decreased number of disorderly cases, and this decrease was much attributed to the beneficial influence which district visiting, the London City Mission, and other means of good

had exercised over the more degraded part of our population. Many cases which occurred here would go far to prove the utility of prison visiting, to encourage continued efforts on behalf of these forsaken ones, and to call forth gratitude to the Author of every mercy. One of the chaplains kindly furnishes a Report, which states, that from Michaelmas, 1848, to Michaelmas, 1849, the cases of seventy-two females had been provided for: the conduct of these women during confinement having justified the chaplains in believing, that under favourable circumstances they might become once more useful members of society.

Bridewell.

IN the year 1837, the Bridewell, Blackfriars, was also added to the list of prisons visited by ladies. The class of persons here brought under the notice of the visitors comprehends some of the most notoriously profligate, and many of the most pitiously destitute and forlorn, of human beings. Some have declared that they had passed several nights together in the streets—that they had been refused admittance into a workhouse, or any relief for their pressing wants—and then, not knowing where to turn, they followed the example of others in the same circumstances, and by breaking a window, or committing some trifling act of insubordination, secured in Bridewell what they had failed to find elsewhere—a shelter !

In the year 1841, the ladies report that they had met with several interesting cases during the previous year. One was that of a young woman who had been a servant in a village in the neighbourhood of London where a fair is annually held; and it may be well to state the case as a caution to masters and mistresses, many of whom, perhaps fail to consider how much evil and misery might be avoided by the due exercise of domestic discipline and Christian care. This young person stated that, with permission from her mistress, she had attended this fair, about a twelvemonth before she was committed to prison. She had then met some persons with whom she was induced to remain out all night; and on returning to the house of her employer in the morning she was dismissed at once. Her parents were in decent circumstances, and false shame prevented her from applying to them in her disgrace. She fell from bad to worse, till disgusted with her course of life, she applied to the officers of her parish for relief under an assumed name. Her motive for attempting this act of deception she declared to be her unwillingness to bring disgrace on her family, who were well known in the village. Her real name, however, was discovered, and she was committed to Bridewell as a punishment for the fraud. On hearing her tale, one of the visitors wrote to her mother who, in reply expressed her willingness to receive her erring child, if she were indeed penitent. The way was at length opened *for her return* to her family, who had then removed

scene of her disgrace. The great danger of allowing servants to go to places of dissipation is very apparent, and it is hoped that this record will be a warning to mistresses who are disposed to bestow their servants indulgences similar to that proved so ruinous to this young woman. The term of imprisonment at Bridewell is too long to allow us to speak of many striking instances of reformation, but it is satisfactory to be able to state that several of the poor prisoners who left it without a home or a friend to receive them, have been assisted by the Patronage Committee, and we have been moved from the pressure of that class of prisoners arising from absolute destitution.

Millbank Prison.

In the year 1837 the ladies had the pleasure to find that the Penitentiary at Millbank, a Government Prison, was open to their visits. The following extract has appeared in the official Report of the Visiting Committee of the prison:—"The Committee have much satisfaction in stating that at the beginning of February last, certain members of the 'Ladies' Prison Associations' have been admitted to visit the females in the Penitentiary, and the Committee earnestly hope that the exertions of these benevolent ladies may, without in any way interfering with the province of the Prison Officers, or the discipline of the prison, be the

means of rendering essential benefit to the prisoners."

In a subsequent official Report the following encouraging testimony was borne by the same Committee:—"They have great pleasure in bearing testimony to the benefits which have resulted from the truly Christian exertions of those benevolent ladies who have been in the habit of visiting the female prisoners, and who have most kindly provided situations for some of them on their discharge from prison." The importance of visiting this prison is felt to be great, as it was made the receptacle of female prisoners from every county of England and Scotland, where they either underwent their sentence of imprisonment (and then it was not unusual for prisoners to remain for three years in their separate cells), or awaited their removal to the convict ship. One of the visiting ladies thus adverts to this interesting sphere of instruction: "Alone in the solitary cell of an erring fellow-creature, an opportunity is offered of conveying to her ear the glad tidings of salvation, under such circumstances that whatever speaks of pardon and liberty must, we should hope, sound sweetly to the poor captive. Perhaps she is not an utter stranger to the sound; but she may not have listened to the voice of affectionate interest in her spiritual welfare since the time when her teacher in the Sabbath-school instructed, counselled, warned, her against those very temptations which have

overcome her. How much that is calculated to melt the heart of the poor wanderer must the passages of scripture, the most likely to be now addressed to her, draw forth; and though bitter and rebellious feelings might previously have existed, it may be easily imagined that they would flow in a softer current when the sad associations of her imprisonment would thus be mingled with those of her happier days. The frequency of reference to the Sunday-school teacher, especially among the younger prisoners, is a remarkable proof of the value of those institutions, and of the hold which scripture instruction has on the mind and memory even of the apparently thoughtless and ungrateful. It has also been remarked by one who has had a wide field of observation, that 'the last thing forgotten in the recklessness of dissolute profligacy is the prayer or the hymn learned from a mother's lips, or repeated at a father's knee, and the most poignant sting of conscience in solitude and adversity is that inflicted by the remembrance of filial disobedience and ingratitude.'"

If it be the object of prison-discipline to cut off the opportunities of communicating evil, and to afford all possible facilities for the development of the slightest germ of hope, the prison of Millbank may assuredly be quoted as that where this great end is pursued through the means most likely to secure its accomplishment, and by a body of officers, whose Christian spirit is the best guarantee for the exercise of their authority in all patience and

loving-kindness towards those who are the subjects of it. Many are the instances in which, touched by the forbearance of the warder under whose charge she was placed, a prisoner has declared to the visitors that had she seen religion thus in living reality, "*before she came into the prison, she should never have been there at all.*" The seed sown, the desire for improvement is here fostered by the judicious care and Christian instruction of the chaplains, and of the prison-schoolmistresses, who attend twice in the week in each ward. The advantages of the separate system are recognized in general by the prisoners themselves, at least by those who, really anxious to amend their lives, have experienced, as the greatest obstacle to this, the temptations offered by evil companionship. The monotony of the lonely cell is relieved by constant employment and the necessary communications with the warder, by daily exercise in the open air, by the instructions of the schoolmistress, and above all, by daily attendance in the chapel, where a portion of holy Scripture is expounded after the morning prayer.* Frequently may the prisoners be found meditating on the Scripture thus brought before them, and on the same portion being unconsciously selected by a visitor, perhaps after many weeks, they will quote the observations made to them in chapel, thus affording evidence that the seed

* The laundry, where the work is necessarily done in common, is also a useful resource in the case of prisoners whose *health might suffer* in the confinement of the cell.

as not fallen by the "wayside," and so encouraging the hope that it may have been sown in "the honest and good heart."

It need not then be matter of surprise that one prisoner after her liberation writes of this prison as that "*happy*" place where she first learnt to know her God and Saviour, or that another should say, I have reason to thank God I am perfectly well at present, and have ten times more of everything than I deserve. I have no wish to leave this place." The following case which occurred at the Millbank Penitentiary may be stated without scruple, as the individual is beyond the temptations to which the living are exposed, and it is trusted is safe in the bosom of her God and Saviour:—

M. R. dated her ruin from attending those nurseries of crime, the penny theatres, where unallowed passions are excited in the minds of children scarcely past the age of infancy, thus preparing them to swell the calendar at the criminal courts, to fill our prisons, or to augment the population of our penal colonies.

This poor child went on from sin to sin, till, having violated the laws of her country, she was placed at Newgate, and then sentenced to three years' imprisonment in the General Penitentiary. She here learned that she was a helpless sinful creature, that a Saviour had come into the world, whose blood cleanseth from all sin." Her health becoming impaired, she was placed in the Infirmary, where

she was under the constant care of a pious matron, received the frequent visits of the governor and chaplain, and also of one of the visiting ladies. She was extremely grateful, saying, sometimes, that she was undeserving of the kindness she met with. When her sickness seemed likely to prove fatal, she was permitted to see her parents and sisters whose indifference to spiritual things weighed heavily on her mind; she entreated them to flee to the Saviour, whose mercy had reached her in all her guilt, and made her happy in the prospect of death. When asked on what she rested her hope, her reply was, "Christ is my only hope." A few minutes before she expired, while the chaplain was praying with her, she was heard to say, "Its faith — say — Christ Jesus —." The faltering tongue could utter no more, with that beloved Name she breathed her last.

A Scotch girl having been twice in prison, was afterwards sent to Millbank, under sentence of transportation. Her sentence having been commuted, she was liberated, and received into Manor-Hall Asylum. From thence she was persuaded by her father to return to him in Glasgow. When she reached her home, she found that the temptation under which she had fallen had not been, as she hoped, removed. She consulted her friends, both in Scotland and in England, and was enabled to return to London. She is now living as servant in a family where all the circumstances of her former *history* are known—a useful and grateful girl; and

is hoped a true penitent, and a humble follower of our Lord and Saviour.

It is not long since a poor girl named Stacey, about nineteen years of age, was brought to Millbank, under sentence of transportation for having stolen potatoes. Her ignorance was extreme, and her case excited much interest from the destitution that had led to the commission of the crime for which she had forfeited her liberty. It was when suffering the pangs of hunger, and under the dread of starvation, that the tempter met and overcame her—one living without God in the world—one for whose soul no man had cared—one who had never heard of the Saviour, “tempted, yet without sin,” when he had fasted forty days and forty nights, and was afterward an hungered.”

The utter exhaustion of poor Stacey’s constitution soon ended in decline, and, although the subject of every kindness and medical attention in the Infirmary, she sunk rapidly. To the reading of the Word of God she was always a most attentive listener. Her weakness and her ignorance were like hindrances to any lengthened profession, and she was not spared to *give evidence* of the work of the Holy Spirit in her heart; but the bright look that lighted up her countenance, and the peaceful smile that passed over it, as she heard, *for the first time*, of the sinners’ Friend, of Him who “came to seek and to save that which was lost,” and the earnestness with which, rousing herself from apparent sleep or lethargy, she would exclaim, “Go on!

go on !” when the reader paused, afford good ground to hope that the name of Christ was made precious to her by the faith which He died to purchase as a free gift—that she had “touched the hem of His garment, and was made whole.”

The case of M. R., a young girl who was sent to Millbank under sentence of transportation, is one which we *can* bring forward as affording satisfactory evidence of the results of the system of instruction pursued. Urged by childish companions, in a moment of folly, this poor child was led to commit the crime for which she received her sentence. She was very ignorant, not only of the elements of learning, but of the principles of morality, and her religious education had been totally neglected. From the time of her entering the prison, she showed great diligence in all the tasks allotted to her, was uniformly obedient, and never gave any cause of complaint to the officers who had charge of her. She rapidly learned to read and write, and was particularly clever in needle-work. The religious instruction given her was thoughtfully received, and the light thus presented showed her the darkness of her past career. She fully recognized her guilt, and the justice of her punishment, while she looked to God’s mercy, in pardoning sinners for Christ’s sake, as her refuge against dejection and despair. Her manners were particularly simple and child-like, and her whole demeanour, under the influence of religion, was strikingly chastened for one so young. After a

term of imprisonment, she was sent back to her friends. Last autumn, a lady who visited the retired village where she lives, found her sitting alone at work in her father's cottage, her parents being out. Her dress was very much patched, but very neat and clean ; and on inquiring in the village, it was found that she regularly visited and read the Scriptures to a poor bed-ridden woman and also taught some poor children, who had no other means of learning to read.

The following cases are so entirely satisfactory, that it would be like excluding light and hope to pass them over.

S. G., a woman of violent passion and uncontrolled temper. She had a very long illness while at Millbank, which in some degree increased this disposition. After a while, she returned to her mother, and has since been married to a tailor, who seems to be harsh and unsteady. He frequently leaves her to maintain herself and the children, and seems more ready to take from her than to assist in the family expenses. She has struggled with difficulty, and works hard at lace-making to support herself and her children. She has been trusted with valuable work, which has been honestly completed.

A. S., upon her release, returned to her husband (a farmer's labourer), and has ever since lived creditably and honestly, as well as happily, with him and her children. We often see her.

M. K., a Penitentiary woman, returned to her

parents, but could not get employment, and was made unhappy by being "pointed at" in the village. She wrote to the former Governor, to beg him to recommend her to *any* place of service that she could take. He did so, and her correct behaviour, cleanly and industrious habits, were remarkable. After several years of good conduct, she married a steady man, who was aware of her former history. She resides in this neighbourhood, an excellent example as a wife and mother, and brings up her children carefully.

I. W. belonged to respectable parents in one of the midland counties, to whom she had been a source of deep uneasiness. Her idleness and self-conceit were extreme. She ultimately became altogether different, and returned to her home, an altered character.

The letter which follows is valuable, as showing the appreciation of the privileges enjoyed. It is an extract from one written by a prisoner to her parents:—

"You thought that the loss of my eye would prevent my going abroad. I am sorry to inform you that it is not the case. You likewise mentioned good conduct. If that would save persons from going abroad, there would be very few to go, for I can assure you there are many who profit by the instruction they get here. Those that cannot read, have the advantage of being taught; and those that can, the time is given them for improvement. Neither moral or religious instruction is withheld

is. I tell you this, as I do not think you such care is taken of persons who have distressed themselves as we have done, and therefore I much to be thankful for. I hope you will let others see this letter, as I think it will give a pleasure to think that I am treated with civility. I have said all I think of at present, I hope, by the help of God, that I shall be able to say I have benefited by the kind instructions received since I have been here."

Millbank Prison is no longer a Penitentiary but a receptacle for transports from all the other parts of Great Britain; some remaining months, some weeks here, according to the time of their arrival before the sailing of the convict-ships, and according to circumstances. In the interval, they are employed, as it is stated above, in perfecting themselves in needle-work (many of the prisoners being taught to sew when they first come) and in the physical work of the establishment, including that on the men's side, where there are often many hundreds of male convicts. The prisoners are thus employed for becoming useful members of society, and if those who visited Millbank as a Penitentiary may sometimes be tempted to regret the want of the *evidence*, then not unfrequently denied them of the results of their efforts, there is no reason to regard these as therefore less important.

There are many most interesting prisoners at Millbank at the present time, and they have

appeared to derive benefit from the reading and conversations which have been held with them during the visits of the ladies. Most of these poor women are on the eve of their departure from England and they contemplate the change with various feelings which it is affecting to hear them express as it is well known to the visitors that they are about to encounter many perils, both spiritually and externally. Some have listened with deep and earnest attention not unaccompanied with tears to the exhortation of a visitor, who was enabled from undoubted information to warn them against the special dangers to which they would be exposed in the colony; and they promised not to neglect the appointed means of preservation. One poor girl has been in the Elizabeth-Fry Refuge; she lately wished that she had been transported years ago but the same restlessness and love of change which seem to have prevented her from staying in the Asylum, would no doubt have prompted her to yield to the same temptations which have led to her present position. It will be happy if now she listen to the Saviour's voice, and adhere to the resolution to serve the Lord for the time to come.

Another most sad case has presented itself to our notice, that of E. J., who, after being pardoned, was received at Manor Hall. From thence she returned to Scotland, and not finding a suitable home with her father, came back to England, and was servant to the daughters of one of the officers at Millbank. After some time she went back to

ow, and was married to a man who was con-
 d steady, but, by her own confession, she
 ted the means of grace, and the consequences
 t neglect are seen in her return to Millbank
 transport. She appears to be penitent and
 le, and we hope for the best ; but discouraging
 se instances are, we must not be weary in our

but, while grieving over these fallen ones,
 wledge the mercy which has arrested them in
 career of ungodliness, and making fitting
 nce for the force of temptation on those so
 ified by principle, and so unshielded by out-
 circumstances from temptation, bless the hand
 has hedged us in with divine supports and
 tion, and labour and pray more and more
 stly for those who have not learned to pray
 emselves.

might appear that these statements regarding
 ondon Prisons, now brought to a conclusion,
 much cause of rejoicing ; but the darker
 s of the picture must not be left out. Some
 ividuals, thus brought into contact with the
 of God and the ministrations of Christian
 have indeed been "plucked as brands from the
 ng ;" but, while we may rejoice in the indi-
 lity of the assurance, "He that converteth A
 R from the error of his ways, shall save A SOUL
 death," we may not forget that it is from a
 ty mass of evil that these few have, by the
 of God, been separated. A vast majority

heed not the call, "Turn ye, turn ye, why will ye die?" and far more strenuous efforts for the prevention of evil are required. "No man caret for my soul," might be the appropriate exclamation of an innumerable multitude who are daily passing from time, into an awful eternity.

With all our anxiety to reform the criminal, we deem prevention of crime to be of paramount importance, and could juvenile delinquency be diminished to the extent which might be fairly expected—were adequate means employed for rescuing the youthful outcasts who swarm in large cities, and from whom very few neighbourhoods in our land are free—we might anticipate results cheering to the heart of the philanthropist, and more blessed to the class referred to.

A Report on the Bill for Suppressing Juvenile Delinquency, by the Chairman of the Prison Board of Aberdeen, contains the following important observations.

Adverting to outcast children, Mr. Thomson remarks: "In London, it is now known that there amount to nearly 30,000; and all other large towns furnish at least a like proportion. We shall not probably much exceed the truth if we reckon that we have in Great Britain at this moment from two to three hundred thousand juvenile outcasts, from six to sixteen years of age, growing up without any moral or religious education whatever, and this notwithstanding our enormous outlay for the poor. The expenditure is probably more than

enough, but not being directed in the proper channels, it does not produce the result desired."

The startling fact stated in the foregoing extract may well awaken the inquiry, "How is the evil to be met?"

The answer may be given in Mr. Thomson's words. Alluding to Aberdeen, where the experiment of Industrial Schools was first made, he says: "We have now had Industrial Schools for above ten years, and the experience we have thus acquired is as clear and distinct and unmistakeable as experience can be. If we wish to get quit of our juvenile outcasts, we have only to extend our Industrial School system, so as to make it compulsory on those who can in no other way be brought under its influence."

It would exceed our limits, and be foreign to the intention and scope of this work, to enter fully into the important subject here glanced at; but so closely does it stand connected with our object, that this passing notice will we trust be pardoned. Among the most difficult and impracticable cases brought before the Committee of Patronage are those of girls from eight to fifteen or sixteen years of age. The treatment they require is so peculiar that Institutions expressly designed for their reception and management are much called for. Years of religious instruction and industrial training are alone capable of supplying the needed remedy, and when the evil is of such magnitude, it is clear that *it is not the efforts of a few individuals which can*

meet it, but that the public needs to be awakened to a conviction of the necessity for combined and strenuous exertion, in order that the helpless and neglected children, so easily and in such numbers led into the commission of crime, may be rescued before they have become so steeped in vice and infamy that they set every means of reformation at defiance.

Whitecross-street Prison.

THE Debtors' Prison, in Whitecross-street, is occasionally visited by members of the British Ladies' Society, and a peculiar interest is excited by sufferings unconnected with crime, often not even with improvidence. Many opportunities, gladly embraced, are thus afforded of ministering to their personal necessities, and they have always been found gratefully to listen to the reading of holy Scripture, and the word of affectionate counsel.

COUNTRY ASSOCIATIONS.

THE success of the Ladies' Association for visiting Newgate, and the attention which the formation of the Gentlemen's Prison Discipline Society in the year 1818 had drawn to the condition of our prisons, tended materially to help forward the establishment of Ladies' Associations elsewhere. Proposals for their formation in many places in the United Kingdom, as well as on the Continent, were continually made to Mrs. Fry; and the increased correspondence that resulted to her and her coadjutors interfered seriously with their ordinary work, and first suggested the idea of the more General Society. In the year 1821, communications were opened with the Associations already in existence, and with such individuals as were disposed to form similar ones; to propose rules for their guidance, and to offer such advice as might be most useful in furtherance of their great object, —the reformation of female prisoners in our own and in *other countries*.

At the close of the first year, in addition to Newgate and the Borough Compter,—Bedford, Bristol, Carlisle, Chester, Colchester, Derby, Devon County Gaol and Bridewell, Durham, Dumfries, Dublin, Glasgow, Lancaster, Liverpool, Nottingham, Plymouth, and York Gaols, were visited by ladies, and, subsequently, many other places. In the year 1844, the retrospective view taken of the progress of the Society was very encouraging to its benevolent foundress and her earliest associates. They found that some of the arrangements which had been adopted by the Ladies' Visiting Committee with the sanction of the magistrates, were enforced by law in the principal prisons of the kingdom.* This was particularly the case as regarded the appointment of female officers, and the providing employment and the means of religious instruction.

In some prisons, where Associations of ladies could not be formed, very beneficial effects were produced by the exertions of individuals. Of those who have felt an interest in the prison cause, few indeed there are, to whom the name of Sarah Martin, the indefatigable visitor at the Yarmouth Gaol, is not familiar. She held a constant correspondence with the Secretary of the British Ladies' Society, and from time to time informed her of her proceedings in the gaol. After her death, which is noticed in the Report published in 1844, the papers from which some portions of the interesting memoir of her useful life were selected,

* See the Statute IV., George IV., cap. 64.

were consigned to the custody of the Society's Committee.

With her journals before me, with the evidence of earnest devotedness these supply thus pressing upon me the proof of a systematic work in behalf of the outcast and degraded prisoner, sought out, arranged, carried on with a zeal that never cooled, and with a persevering energy arrested only by death; without co-operation, without pecuniary resources, without the influence of any commanding position in society, surely it would be less than justice to dismiss Sarah Martin without giving such an extract from her neatly-kept books, as may furnish some idea of the extent of her labours, as well as of the wisdom and love which directed them.

The book now before me, lettered "Every-day Book, from August 13, to Nov. 30, 1840," contains 210 closely-written pages. On one side are the names of the prisoners thus, with the lessons set them :—

W. Trimmer . . . Luke ii. 1 verse. No hymn.

W. Hickley . . . Luke ii. 1 ; Matt. xxvii. 4. Hymn,
2 verses.

J. Jewell Luke ii. 1.

R. Herrad Luke ii. 1. Hymn, 1 verse.

John Creak . . . Luke ii. 1. No hymn—too idle.

W. Chapman . . . Luke ii. 1.

John Thomson . Mark xxviii. 5 verses.

S. Snowdon . . . Luke xv. 4 verses. Hymn, 1 ver.

Chris. Hole . . . Luke xv. 3 verses.

W. Cullingford . Prov. iii. 1.

W. Smith Prov. iii. 1.*

The opposite page gives a summary of the subjects brought forward in the course of the morning's instruction. The following extract shows the moral courage and the sound practical sense and deep religious feeling which Sarah Martin brought to the work:—

“ A rule which I endeavour constantly to observe is, to express truth simply from the Bible as the standard, without noticing any other source from which any may have obtained other views. To-day, however, it seemed my duty, having discovered that Edward Johnson and others had heard Robert Owen lecture, and knew much of his system; also, that while he spoke of the wide extent of Socialism, and said he had heard Robert Owen speak, and that the other gentleman could not answer him, it seemed quite time on my part to expose the evils of that system so offensive to God and ruinous to man, and to turn to the Bible as exhibiting the contrast: in its doctrines for our belief,—in its precepts for our practice,—and in the example of Jesus Christ. (See account of Cullingford, July 19th.) To-day he said in a low voice with his head down, ‘ The rich send poor people to prison; how would they like to be shut up here?’ Could I hear such poisonous expressions without a reply? I said, ‘ What made you poor? Was it not drunkenness and wickedness?’ E. Johnson assured me

* The above is only part of a column.

Cullingford said he could only earn 6s. a-week. 'Can you believe him?' I asked, 'he has been in the cage twenty-four times, and here four, &c.' There was no deviation from respect to me in any one individual—quite the contrary. Johnson and Smith said to Cullingford, 'There you are beaten.' I spoke about an hour on these subjects. They said, 'You attack us all in turn.' 'I do not ask you to believe a sentence,' I replied, '*on my own authority*. I only appeal to your consciences, to your own individual judgment, and common sense, and point you to the Holy Scriptures in support of what I advance.' A respectful acquiescence on the side of truth was given, and as far as it goes this must ever be acceptable; but if the victory be over wrong *opinion* only, and the evil principle remain, it is not the triumph to be desired, nor the end in view."

Again, "August 25.—I observed to Cullingford that if he could refrain from drunkenness it would be the first step to a reformed course, and that it would be well for him to be a member of the Temperance Society, but that I could not recommend such a step without a prospect of his having firmness of principle to observe the engagement. James Brown instantly said, 'Cullingford intended to join the Socialists on his liberation.' He did not like Brown's telling me this, and replied, 'I said I would join the Socialists because they are for community.' 'It is not surprising that a vile drunkard should wish to be supported in idleness *on the property of others*,' I replied, 'yet in

this respect you would find Socialism as false as it is wicked.' The Socialist Crabtree and this man seem unhappily alike; but whilst no improvement or impression appears in them, my perseverance in opposing their system has increased my influence with the other four prisoners."

The falsehood of Socialism is indeed proved by an entry in the day-book of September 2. So far from the community of funds being practically regarded by "the Socialist Crabtree," he, on his liberation, being desired by the parish officers to allow his deserted wife and family 3s. a-week out of his income of two pounds a-month (with ability to earn more), obstinately refused, "and is committed for two months more."

The last line of the page of observations often gives the time spent that day in the prison: sometimes "four hours and a-half," sometimes "five hours and a-half." In the book from which these extracts are made, there are only two entries of "three hours."

For some years Sarah Martin also attended and read the Church Service and a sermon on Sundays, there being no chaplain; and, moreover, finding that the boys committed for short terms did not retain the benefits of her instructions, she devoted a portion of time to a Sunday-school for them, bringing a plan into operation which seems to have worked well, though it involved the sacrifice of that portion of her own Sabbath rest.

The time was not wholly devoted to instruction

in reading and writing and to religious instruction, Sarah Martin also supplied the prisoners, male and female with work, and taught them how to do it. The docility of the men was surprising. Many are the entries of work done "carelessly, and unpicked" by them at her bidding. It seems to have been her desire to teach them to make a shirt for themselves. She frequently accomplished her purpose; and when "William Smith had put in the sleeve wrong," he quietly submitted to take it out, and be taught how to finish his work properly. "T. was severely reproved, and had a considerable task set him both in work and lessons. Both done well."

"Of R. D.," she writes, "during his imprisonment I procured large beef-bones for him, out of which he cut spoons and seals. I sold them for him for 16s. 6d."

Of her influence there could indeed be no doubt; but once we find her recording an absence from home on which occasion she says, "I left books with the turnkey to be exchanged each day; and recommended the prisoners to conduct themselves well, and give me the satisfaction on my return to find their time had been turned to account. Nor did they disappoint me. I found a cheering welcome from my pupils, and many of them, for my satisfaction, had learned more than usual."

"W. S., who did not know his letters when he came into prison, could read with considerable pleasure before he left it, at the expiration of

his six months' imprisonment, the last week which was devoted to writing a copy-book a present' to his kind instructress."

Happily, Sarah Martin was only roused by obstacles to further exertions, ever finding in her work own reward—unsought, unthought of—and content to commit its results to Him who alone could bless and prosper it. Not that she neglected such means as were within her reach. The time and attention bestowed on the cases of "liberated prisoners," noted down in books kept under that title, surpassed even more than the amount of her works within the prison. The little fund formed in 1823, placed at her disposal by the kindness of a few friends, furnished materials for work in the prison and for temporary assistance to those who were released from it. Her exertions in behalf of the latter were almost incredible. Every case received careful consideration; character, with all its various tendencies, weighed in the balances, directed every opening that might offer for her protection and if temptation seemed to turn the scale, the opening, however fair, was rejected, and Sarah Martin set out to look for one more suitable to the character of the individual.

Without help from Committees or Institutions she wended her way in search of employment for the poor prisoners. One Embury had told her that his old master, Mr. Bullent would employ him. Mr. Bullent she went, but he could not. Embury thought Mr. Winter would give him work.

quired, and he will not. The boy said Mr. anton had given him a little work. I called to s, and it is not true." Subsequently there was a oice of employment, and Embry was directed to at which required no outfit ; and was watched by ; kind friend (he was one of the many who had other), " the tombstones of the church-yard being ; home by day, when he was neither at work nor search of it," a loft his chamber at night, " as could find it."

Another, who had been previously considered rrigible, was carefully observed by Sarah artin during a term of fourteen weeks after his lease, and then received the shirt which had been omised him "if he left off his bad habits," with a ayer-book. This was previous to his sailing in a asting ship.

Now we find her, after much deliberation, ciding that the purchase of a donkey to carry fish to the country will be a safe and desirable investment. The donkey being purchased, the cart red by the week, and so forth, we find the poor imal also becomes a subject of watchful care and nd provision. " To order half a peck of bran ght and morning for the donkey for a short time, d watch how it looks," is among the entries.

William Stone, committed for vagrancy, was rdly persuaded on his liberation to regard "beg- ing as a crime." His kind monitress, however, is inexorable on this point, and assured him that hough in some instances, such as a shipwrecked

seaman on his way to a distant home, or a poor man leaving his parish in search of work, it might be right to beg, yet that as a trade, begging was lawless, nay, rather a trade of lying than of begging, and included many other crimes." "This I know," she adds, "from the haunts of the beggars in our town." To prevent the necessity of begging, W. Stone was therefore furnished with a few articles to sell on his way to the railway where he expected work.

Very interesting are the accounts of the care with which she watched over young women who came under her notice. One very great help in keeping them in sight was the evening school, at which she taught a class, and at which she always desired their attendance if possible.

Her views of separate confinement may be gathered from the following entry :—"Elizabeth W. has passed the first week of her month's imprisonment alone. I have seen her day by day, and my admonitions seem perhaps not in vain. When mixing with the other females to-morrow, the advantage will be lost." In 1833, the fund for procuring materials being exhausted, Sarah Martin stated her case to the British Ladies' Society, and received the sum of five pounds from their Committee. In acknowledging the receipt, she says :—"Such substantial help in the very dear and interesting duties which are placed before me by Almighty God, demands my gratitude. Accept it then, next to that which is due to Him who came

to 'seek and to save that which was lost.' Your letter arrived just as I was setting out for the prison; the Governor and Matron were much pleased with your gift to me. The last entry in her book of accounts of the fund for the 'Employment of Female Prisoners' is a summary of the whole:—

"Founded on donations, amounting, in 1823,
0—

	£	s.	d.
Fund Stock . . .	7	8	0
Articles sold . . .	308	19	4
<hr/>			
Whole Fund . . .	316	7	4
Expended	313	12	0½
<hr/>			
In hand	2	15	4"
<hr/>			

Of the zealous and kind co-operation of the Governor of Yarmouth Prison, of the testimony borne to the results of Sarah Martin's labours by Capt. Williams, the Government Inspector, it is not our province here to speak. The Memoir of her life will satisfy those who wish to know more; and those who visit her native place, the scene of her activity, will look with pleasure on the memorial window in the parish church which bears witness alike to her labour of love, and to the honour in which, for her work's sake, she was held by those among whom she had lived and laboured.

A small Association existed at Bedford at a very early period of the Society's establishment. An

instance of individual improvement occurs in the Report of 1826. A young woman who was sentenced to two years' imprisonment in the Penitentiary appeared on her admittance extremely hardened. At the end of the first year she began to own that she had done wrong ; and, before her final discharge, hopes were entertained that she had become altogether an altered character. These hopes were confirmed by her soon getting into creditable service after her liberation. She had then continued in it nearly two years.

The Bristol Association was one of the first established, and many of the letters received from the ladies who acted as Secretaries have furnished very interesting information. In the year 1831, " a Committee of twelve ladies were steadily engaged in visiting the prison. They expressed themselves satisfied to do so, though they sometimes met with discouragement. Of some of the liberated prisoners however, they had received favourable accounts. In the year 1832 the Association was obliged to suspend its operations, in consequence of the riots which occurred in that city ; and it was not until 1835 that the ladies were enabled to renew their visits as an organized Committee, although the wife of the Chaplain and two of her friends had been in the habit of regularly visiting the female prisoners. The following year a gratifying account was received. The female prisoners were regularly visited by the ladies ; there was much more order among the women, and their lan-

language and behaviour were greatly improved. The scriptures were read and explained twice in the week, and as many as could read were required to commit portions of the Word of God to memory. By this means some of them had their minds stored with ten or twelve chapters when they left the prison; others were taught to read. A new gaol has since been built and a Matron appointed, the old prison having been without female officers. In this new prison the inmates are confined in separate cells; but the ladies are allowed to assemble them for religious instruction, a happy influence having been perceived to result from their attention. The Secretary adds, "I am thankful in being permitted to do anything in this work; though the sphere is small, yet I take great interest in the employment, and am much encouraged to proceed."

From Chester we have the following interesting statements:—The visits of the Committee continue to be received with pleasure by the prisoners, who are in general very willing to do anything the ladies require. One woman, who did not know a letter when she came in, can now read in the Testament; and the rest seem anxious to improve. Another case which is mentioned is that of a prisoner who, on being discharged, told the Matron she knew where a quantity of base coin (which she had been convicted of uttering) was concealed. A person was accordingly sent with her, who found false money to the amount of twenty pounds, which he seized.

A letter has since been received from the mother of this poor girl, saying that her daughter had returned home, and she trusted would prove a comfort to her.

The prison at Colchester was visited by ladies from an early period after the Society's establishment. In 1833 the Secretary stated that they decline being considered an Association, seldom having any prisoners to visit ; but their interest in the cause was undiminished.

In the Report from Coventry an instance of improvement is mentioned in 1827 ; since that time the correspondence with the Parent Society has ceased.

The Bodmin Association was formed in 1825. The ladies who undertook to visit the gaol in that place, after a short trial of their engagement, expressed satisfaction in the result of their labours, several of the prisoners having made considerable improvement. After the first year of their exertions, the number of female prisoners had decreased to half of what it had formerly been, and the Chaplain lent his kind support in the undertaking. In 1830, an efficient Matron being in the prison, and six ladies engaged in visiting the women in confinement, it is stated that twelve had learned to read ; only eight who had been under the care of the ladies had been recommitted ; two who had obtained their liberty were dead. They manifested much gratitude to their instructors, attributing their *change of character* to the care bestowed on them

while in prison. The Annual Reports of this Association contain various pleasing statements, which we do not particularise ; but one case is too interesting to be silently passed over. In 1835, a letter from a liberated prisoner to the visiting ladies is alluded to, as expressive of true repentance and genuine faith, the writer being considered in a dying state. The following year it is stated that M. T. is still alive, a very great sufferer ; for the last fortnight her dissolution had been daily expected. She was in a calm, composed state of mind, perfectly resigned, bearing her uncommon sufferings without a murmur, expressing the utmost gratitude and affection towards the ladies who had visited her in prison. In 1837 she still survived in a most happy frame of mind.

The prison at Cambridge is also visited, and we subjoin the following interesting extract from the Report of the Refuge there :—"It continues to partake of God's blessing, which I hope will never be withdrawn. We are not without our disappointments, nor can it be wondered at, considering the unhappy class of females who take shelter beneath its fostering care. Various reasons cause many to come who do not see either the extent of their sin or the blessing of the remedy. These soon get tired of the confinement, or will not conform to the rules, and no good can be expected from such. But we have great cause to bless Him who put it into the hearts of His servants to begin this *Institution* ; and to *Him* all praise be given.

We have had eighty-six applications since it was first instituted ; twenty-seven of the number are *certainly* reclaimed characters. These are either in service, or married and living respectably. We began in faith and prayer ; and I trust that He who said, ‘ Go, and sin no more ’ will continue to have compassion on the poor outcasts, and breathe into their hearts the breath of life.”

We feel that the following extract from the recent letter of a venerable lady, who for twenty years has attended this prison, needs neither introduction nor apology, except indeed, to herself for thus bringing her forward :—

“ I continue my visits with the same interest to the Town Gaol, the number of female prisoners having greatly increased in the last two years, owing to those from the County Prison being now sent to the Town Gaol. It is a source of great thankfulness that at my age I am permitted to visit with the same strength and I trust extreme interest that I have had for twenty years. I feel gratified that my visits are appreciated by many of that unhappy class, who get their work done earlier on the day I see them, and when I am not able to go, express their disappointment. Some are sentenced to six, twelve, eighteen months’ imprisonment ; so that I have a better opportunity of laying hold of their better feelings than when the term is shorter. They are in general very attentive and thankful ; the final results I must leave. Last spring I had *three* unhappy young women waiting their trial for

7 weeks (accused of murder). This was a
d of great excitement, and called forth my
st endeavours to bring them to a sense of their
and to seek pardon through the blood of Jesus
st. I visited them every other day. They
all, through the humanity of our laws,
itted. Surely, did Christian ladies know by
rience the pleasure of an hour with the prisoner
e lonely cell, they would give up mere worldly
ures and seek this. I cannot hope much
er to enjoy these sweet privileges; but I
bly hope my inefficiency in setting forth the
of Christ may be pardoned for his own name's
."

he Spinning-house and the Town Gaol at
bridge have for some years been visited by
kind and indefatigable friend, who has felt
itude to God for being permitted to visit these
les of sin. She has experienced more pleasure
he work which she has found within these
on walls than in any other to which she has
called; and adds, "There, I trust, I am some-
s favoured with *His* presence." Many are the
ouragements and disappointments which she
ts with in this labour of love; but she derives
encouragements from the belief that the Word
God shall not return void when accompanied
the prayer of faith, and thus casts her bread
the waters in the hope that it shall be found
many days. One poor young woman, who
conducted herself exceedingly well in the

Female Penitentiary, to which valuable Institution many have been sent from the Spinning House, was obliged to return to Cambridge on account of ill health. She appeared to be in a decline, and acknowledged with the most heartfelt gratitude her thanks for having been snatched from sin. In a later Report our friend adds respecting this young woman,—“E. H. evinced, I hope, sincere repentance and a *full* reliance on the atonement of our blessed Saviour from her return to Cambridge till her *death*.

“I did not cease to visit her from time to time. She never expected to recover, and often expressed a desire that, should it be the will of God, she might not do so, lest she should be again tempted to sin. She most patiently and calmly endured all her sufferings, ever gratefully acknowledging the mercies of her God and Saviour, who was at length pleased to release her from sin and grief five months after her return.”

The Reports from the visitors of the prisons at Derby have always been highly satisfactory and encouraging. A prisoner who, in 1830, had appeared to profit by the instructions she received, married about two years after her liberation ; she always conducted herself well, and was industrious. She died about nine years afterwards in the Infirmary. Her death was truly blessed ; and her patience, submission, and resignation were specially noticed by the medical attendants.

Among other hopeful cases, the Secretary notices

the happy death of Grace D., whom she had known in prison ten years before, when she was only fifteen years of age. For eighteen months before her death, her industrious, dutiful, and pious conduct was a source of great joy to her widowed mother ; and the support and consolation she received during her long illness, and in the hour of death, afford much encouragement to persevere in his labour of love." A. K., who had lived in three families after her liberation, had a good character in all, and was entering the fifth year of service in that where she then was. In 1850 it is stated that some who were formerly prisoners were doing well.

A schoolmistress is now appointed to the Derby prison ; and last year one hundred females passed through the school ; and some who did not even know the alphabet on their entrance, could read (some in the easy lessons, others in the New Testament) before they left. Some who for years had never bent the knee in prayer, now pray, and, as far as man can judge, are in earnest. One poor woman who was continually in the "lock-up," from the effects of a violent temper, has now been in service for some months ; and it is trusted that the instructions she received in prison have been blessed to a real change of heart and life. Indeed, on the whole, there is as much encouragement as could reasonably be expected.

In 1826, an Asylum for the reception of *discharged female prisoners* was projected at Derby ;

towards this object, so closely connected with the design of the Society, the sum of twenty pounds was contributed from its funds. This Institution has since, from various causes, chiefly from the want of support, been given up.

Very pleasing Reports have been regularly transmitted from the visitors of the prison at Kirkdale, near Liverpool, from an early period after the institution of the Society up to the present time, although the large Committee formed by Mrs. Fry in 1818 has dwindled down to the occasional visits of one or two ladies. In 1827, a remarkable instance of the abounding grace of God is stated. There was in the prison an elderly woman, whose life had been one continued course of sin. She was then in the hospital of the prison (though the term for which she was committed had expired), in the last stage of a painful and incurable disease. Her mind had been happily visited by convictions of her sinful and dangerous state; and she had evinced penitence, accompanied by a most patient endurance of her sufferings. Having expressed a good hope of forgiveness, she was asked what was the foundation of her hope. Her reply was: "It is through the blood of my Saviour I shall obtain salvation; and I trust He has pardoned my sins."

Allusion is made in many of the subsequent Reports to satisfactory cases of liberated prisoners who, on their discharge, were received into the Refuge, where some striking cases of reformation had occurred. In 1837, it was stated, that since

its establishment in 1828, two hundred and fifty-six females had been admitted, out of whom *seventy-six* had been decidedly reformed, sent to service, or otherwise assisted to obtain an honest living. Some had returned to their friends. Great care is taken to instruct the inmates in the knowledge of the Saviour, as well as in a practical acquaintance with those domestic duties by which they may maintain themselves. The results of these instructions have been very gratifying: several of the women have conducted themselves so well in the places where they were in service, that frequent applications have been made to the Matron, by housekeepers, for servants from the Refuge. In the Liverpool Report for 1843, it is stated, that "the Refuge is visited nearly every day, and that there is good ground to believe that much good is effected there."

When the gaol at York was first visited by ladies, there was but one day-room allotted to the women: the old and young, the tried and untried, were all compelled to spend their time together without any check upon their conduct, as there was no Matron. To the visitors, however, the conduct of the prisoners had been uniformly attentive, respectful, and grateful; and, if it happened that the usual visits were omitted, they appeared to consider it a real privation.

In 1831, the Report from this Association is highly interesting. It states that there were twenty-six members belonging to it; a visitor was

appointed for each day of the week, except the Sabbath, when the prisoners attend the chapel in the Castle.

The House of Correction was visited three days in the week, and the City Gaol the same. We insert one of the cases, which called forth expressions of gratitude to their heavenly Father, who had permitted to our friends the privilege of being the visitors instead of the visited.

The daughter of a clergyman, whose father had died when she was young, fell into various temptations, till she became an inmate of one of our gaols: for a long time the feeling of superiority to her companions seemed so to occupy her mind, that the ladies felt quite discouraged; there was no breaking into the strongholds of self, and it was not till the period of her liberation that she gave any symptoms of change of feeling; she then declared to one of the ladies that she had no home but the streets, no friends who would notice her, and that she knew not what would become of her. The lady with some difficulty, prevailed on a respectable widow to board her for a time; but at the expiration of two years, when our Correspondent wrote, it would have been more difficult to prevail on the widow to part with her, than it had been to persuade her to receive her: she often says, "There never was a quieter, better-behaved woman in a house."

In 1851, we find a schoolmistress engaged five days in the week in instructing the York female prisoners in reading and writing, and also in reading

the Scriptures with them, giving special attention to the sick.

Some interesting statements from the Kendal Association are found in the early Reports of the Parent Society. The prisoners in general were subsequently sent to Appleby, instead of Kendal, so that the ladies had rarely any to visit; still they did not lose their interest in the cause, but willingly visited those few whom they hoped to benefit, while in confinement.

The prison at Hull was attended by ladies till the awful visitation of cholera, followed by small-pox, caused their exclusion as a matter of medical precaution. They are now about to resume their visits.

The cases communicated in the various Reports from Exeter are numerous, and some are peculiarly interesting. One is that of a woman, turned of eighty, who was in prison one year; during that period she learned to read, and by perseverance got through the first ten chapters of St. Matthew. She always listened attentively whilst the ladies were reading, and said she had learned much during her imprisonment.

With a poor woman under sentence of death for the murder of her infant, and so ignorant that it scarcely appeared she knew she had a soul to be saved, one of the visitors passed the greater part of two days in her cell, when the criminal assigned as her reason for wishing to see her, that,

having heard her read the seventh chapter of St. Matthew, she had dwelt particularly on the thirteenth and fourteenth verses, with reference to the "narrow way," and the "few there be that find it," she had been deeply impressed with a sense of her own guilt, and feared no way was opened for her. Various passages of Scripture were left with her for her prayerful consideration, and she was directed to Him who is the Way, the Truth, and the Life; but although there is good ground to trust that she found mercy through the "blood that cleanseth from all sin," yet, cut off as she was by the just sentence of the law, we can only say, "there was hope in her end."

The ladies of the Association there continue stedfast in their efforts, and bear the important testimony that the more frequent are their visits to the prison, the more deeply they become interested in the work; and their late experience has been, that there is a more than wonted desire among the prisoners to heed the message of salvation. The Bible, almost unknown to some and wholly neglected by others, seems to arrest the attention of many of the women, and some willingly commit to memory a psalm, or verses of a chapter, every week. The Committee are not without encouraging results arising from their labour. Many of the women have been received after their imprisonment into the Refuge at Exeter. The ladies are personally acquainted with five who are

now living in respectable service, and one case seems to say, "Labour on in faith, though the fruit of the labour may never be known here."

The case was this:—A letter was received by the Committee from a gentleman, informing them that a young woman had just died in the town in which he resided, of whom there could be no doubt but that she had found acceptance in Christ. In giving some account of her past history, she said that she had first learnt to read the Bible in the Exeter Refuge, and to that time she seemed to refer as the period when she first felt any concern about her soul. On referring to our books, it was found that she had been an inmate who had given so much trouble that she had been expelled! Indeed, her violence had been so great, that she had burst open and almost broken to pieces the door of a room into which she had been locked for some misconduct. Doubtless, when she was dismissed, the Committee felt that to her at least they had opened their doors in vain; but "the Lord seeth not as man seeth."

In the course of the past year, many Irish vagrants have been for a short time imprisoned. Their destitution seemed to call for more than usual sympathy, and it has been often painful to feel that nothing could be done for them, since their cases were too numerous to be met by private charity. Many of them were so ignorant, it seemed difficult to know what passing word to say to them, and they were often not seen a second, and seldom a third time, by the visiting ladies. But, as if the

Lord would not leave himself without a witness to the power of His Word, or his servants without encouragement for their work, it pleased him so to bless the reading of His Word to one poor Irish girl, that she became extremely anxious to be admitted into the Refuge, where she is now conducting herself with the greatest propriety, and never fails on Saturday afternoon (on which day one of the ladies reads with the inmates) to repeat many verses of the Bible, which, she says, she was always told by the priests she could not understand. She left Ireland for the purpose of emigrating, part of her family having already gone to America, but not being able to get a passage, as she had expected, from Plymouth, she took a lodging there; and the Ladies' Committee are inclined to believe her statement to be true, that some guilty party contrived to make it appear that she had stolen articles of clothing which had been given to her.

There have been thirteen inmates admitted to the Refuge since the Ladies' Committee sent their last Report, and on referring to the visiting-book for this week, it appears that there are two others most anxious to come in, but the smallness of the building and the difficulty of obtaining situations for the elder inmates (three of whom the Matron feels she could confidently recommend) will prevent, it is feared, the possibility of receiving them. One case the ladies feel may be interesting to their fellow-labourers. There was one young woman in the prison, whose conduct was so extremely violent

that it was found necessary to consult the Visiting Magistrate as to what was to be done with her, and by his orders she was tied down to a bed in a solitary cell. One of the prisoners being aware of this and passing the cell towards evening, called out to her in a jesting tone to know if she were alive. A little time after this the Matron went to the poor girl to see the straps taken off for the night. The girl in a most subdued tone begged that she might remain as she was, for she said that the question of the person who passed her as to whether she was alive, had come home to her heart in such a way she did not know how she felt. She thought what a mercy it was that she was still alive, and that God had not cut her off in her sins; she continued some time alone from her own choice, and the magistrate who had ordered the punishment, hearing of the state of her mind, sent to request that she might be received into the Refuge on trial, with the full understanding that should she manifest a return of violence she was to be immediately dismissed. She has now been six months in the Refuge, and has given the greatest satisfaction by her uniform good conduct.

A German girl, received from the hospital after leaving prison, still continues in the Refuge. For a time the seed of the Word seemed to be springing up with full vigour, but it was soon evident that it was no light matter to bring one who had lived an idle vagrant life into habits of industry, and she often evidences a strong desire to leave the Institu-

tion and wander back to London. Thus far, however, the lady who first noticed her in prison seems always to have had sufficient influence over her to set aside her determination to leave, and the report of her last week was that she was more industrious and going on steadily.

One of the ladies connected with the Exeter Refuge writes :—"As I walked through the laundry department of our Refuge on Wednesday and saw nine women, neat, orderly and industrious, busily employed in putting out of hand a quantity of linen very nicely washed and ironed, I could not but feel that we might look for the support of many, if only we could show them these persons thus employed who would otherwise have been living in sin and idleness. The Report also states that the proceeds of washing and needlework during twelve months had amounted to 131*l.* 13*s.* 1½*d.*, averaging something more than 10*l.* per head for the number of inmates, and indicating their change of habits from idleness to industry. The Committee of the "British Ladies' Society" has sent a donation of 10*l.* to this establishment in token of their cordial sympathy and good wishes.

The Plymouth Association has existed with little interruption of its labours from an early period after the formation of the British Society. In 1821 the exertions of the ladies were much strengthened by the appointment of a respectable Matron. The ladies who first visited the female prisoners, then confined in a room at the top of the tower, ha

previously been subjected to the inconvenience of being locked up with them, and that not unfrequently for an indefinite time; for as the turnkey had other occupations, he was not always on the spot to release them at the appointed hour; or, as the staircase was long and steep, it might be that he conveniently forgot his engagement till the hour of dinner or supper, as it might happen, compelled his attendance on the prisoners. A new prison has since been built, and we should welcome the intelligence that a Ladies' Committee had been formed there with the co-operation of the Chaplain and the sanction of the Magistrates. A letter received by the lady who has long visited the prison there from a poor girl who was transported to Sydney, and who continues in the service she took on her arrival there, is one among many circumstances calculated to afford encouragement to those engaged in this deeply interesting work. During the time that the Millbank Prison was used as a Penitentiary, there were some interesting cases from Plymouth. One young woman on her return to her family, after having remained until her term of punishment expired, was enabled to keep a small school in the village where they lived. She was well-conducted, and gave every proof of reformation. Her gratitude to the visitors in both prisons was very pleasingly expressed.

Our friend at Falmouth informs us that the prison there has for several years been visited when there have been any female prisoners in it; these

are generally such as have been placed in confinement for disorderly conduct, and though few cases of striking or radical reform can be recorded, the visitors have derived encouragement from the welcome reception they have ever met with, and the proofs given that the sympathy and compassion which may have attracted them thither have been appreciated by the unhappy inmates. This prison establishment is on so small a scale, that no system of labour has been adopted; the Matron finds ample occupation for them, and some of these who, from their previous habits and present degraded circumstances, have shown sullenness and indolence with respect to compulsory labour, have manifested an entire change of disposition on being allowed some work for themselves, such as patchwork, &c., to be taken up when they have completed the task allotted for the day. The readiness to commit portions of Scripture and hymns to memory has also been encouraging. Our kind friend, now engaged in visiting this prison, cheers us with the information of such improvement in the internal regulations here—as, for instance, the entire separation of men and women—as greatly facilitates her labours, and thus encourages her hope of doing permanent good. Within the last few months a Shelter has been established for the class above alluded to, in the hope that some whose habits and manner of life have subjected them to repeated imprisonment, and yet who have shown a desire to enter on a life of virtue and industry, may be rescued from further

ignominy and final ruin, and that others who have not so far fallen, but who from their manner of living may have forfeited their reputation, may be furnished with a home and occupation. This Shelter is on a very small and simple scale: the inmates are supplied with washing, in addition to the needful work of the house; and hitherto there has been much to encourage the hope that the Divine blessing is resting on this feeble effort to render effectual aid to this pitiable class of our fellow-creatures.

The prison of Gloucester was visited for many years by an Association of Ladies. The hope of benefiting the prisoners was long retarded by the want of classification, and the visitors also felt the need of a Shelter to which they might send some of them when discharged. There is now a prison constructed on the plan of that at Pentonville, and a few ladies visit its female inmates. In one of the Reports received from Gloucester it is stated that the Committee had been cheered by the cases of two poor women who were some time since in the prison, who they trusted, had not only been restored to society, but had been made sensible of their lost state, and had found the only Refuge for sinners.

An Association of Ladies was formed in October, 1837, for visiting the prisoners in the Gaol at Bath. Every facility and encouragement were afforded by the Magistrates and other local authorities to whom application was made, and the sanction of the

Chaplain was obtained. It is stated in their first Report, that the female prisoners had for nine months (except during the period of the Sessions), been daily visited for two hours by one or more members of the Committee, for the purposes of instruction ; and amidst discouragements, which, under various forms, must be universally experienced in a work bearing on some of the most depraved of our fellow-creatures, they were thankful in having some ground to hope that their labours had not been altogether in vain. These prisoners during the short period referred to had, while inmates of the gaol, appeared to be awakened to a feeling sense of their condition and to have left it under decidedly religious impressions ; one of these had obtained a comfortable situation as a servant which she was filling with respectability and usefulness. The two others were transported.

In succeeding years the Parent Committee was informed of continued exertions for the poor prisoners at Bath. While the prisoners remained in the old gaol they were exposed to the contamination which is inevitable where the means of separation are not provided, but even there the wife of the Governor had assured the visitors that the most refractory became subdued by the kindness and Christian care extended to them. One young woman on being liberated was kindly received into the service of a clergyman, and with gratitude acknowledged, "that her first impressions of being a sinner were received in Bath gaol." There is now

A new prison at Bath, it is visited by ladies, and the Chaplain states in a letter to the Secretary of the Parent Society, that he "feels much indebted to them for the services so kindly given. The females are naturally more open to them, and they are more likely to engage their attention for sacred things than he could in his visits."

In 1835 the lady visiting the prison at Norwich mentions that she has frequent opportunities of meeting with, and hearing from, those women who had been in prison there, and had been much gratified by good accounts of those who had returned to their homes, and also from some who had been transported. This prison is still visited by one or two ladies, but the number of female prisoners is small. Their Reports from year to year are satisfactory.

The prison at Newcastle has long been visited by ladies, although no organized Committee was ever formed. A very encouraging account was received in 1846. A temporary Refuge had been opened for liberated prisoners, who thus continue under the care of those interested in their reformation. In 1851 we have the testimony of an indefatigable friend at Newcastle to the valuable and important results of Mrs. Fry's great efforts to secure female officers for female prisoners. The statement is so concise and satisfactory that we give it in her own words,—“I am glad to be able to report favourably of the state of discipline in our prison. The Matron is an *admirable woman*, and has two efficient

Under-matrons to assist her, and notwithstanding the impossibility of proper separation, she keeps the prisoners in truly beautiful order, and says that they give her very little trouble by unruly conduct. I am thankful to say that several of the young people seem thoughtful, and when we visit them, cheerfully repeat passages of Scripture and hymns which they have learned voluntarily. They are often asking me to bring them hymn-books in addition to those supplied by the Chaplain. We shall try to keep a little oversight over the more promising cases when they leave the gaol, the good Matron entering very warmly into this branch of the subject. There is one woman who was formerly a prisoner now acting as a nurse in the Newcastle Infirmary, and going on satisfactorily."

Accounts from Durham introduce us to a new and very pleasing feature in the history of prison-visiting. The Chaplain there has established a Sunday-school for the female prisoners which he regularly attends. The attendance is entirely voluntary and quite general, unless when the women are prevented by illness, or as a punishment for ill-behaviour, which seldom occurs. That portion of Mr. Hamilton's Report which has reference to the schools is too instructing to be abridged, indeed we might be tempted to give the whole Report if it did not apply rather to male than to female prisoners.

"During the last year the services of the chapel and the teaching in the schools have been

conducted in the manner mentioned in former Reports. Quarterly examinations in reading, writing, and Scripture, have been established for prisoners who remain in gaol for six months and upwards. By means of these examinations, and the marks given at them, the Chaplain becomes acquainted with the exact progress of each prisoner. This is satisfactory both to the schoolmaster and those under his care. The most pleasing feature in my department of the prison is the marked attention given by nearly every prisoner to the instruction in the chapel and schools. This is partly owing to the system itself, by which the prisoners are taught to look upon instruction as a favour and a privilege. Attendance at school is quite voluntary, and depends upon general good conduct and industry, and is forfeited by the slightest breach of rule. 1,152 prisoners have availed themselves of it—998 males and 154 females. 112 have learnt to read in the New Testament; 127 have been taught to read easy lessons; 193 have learnt to write; and 542 have improved in reading and writing. But the power of understanding what they read is their most valuable acquirement. Of this nearly all are destitute when sent to gaol; but they are taught to think, to understand and to reason, by continual catechising both in chapel and in school. The Sunday-school for the female prisoners has gone on with increased efficiency—since the opening of the new prison more women have learnt to say the collect for the day

and portions of Scripture, than formerly. The marked improvement made by the female prisoners this year as compared with former years, is principally owing to the greater facilities which the separate system affords for fixing the attention and imparting instruction. In addition to the constant and efficient teaching of the schoolmistress, a lady of sound discretion and piety has this year been admitted by the Visiting Justices to visit all the female prisoners from cell to cell, and her services have proved quite invaluable. The Sunday-school system was extended in January last to a portion of the male prisoners, and it has been attended with great success. About eighty, including men and boys, assemble in the corridor, and the Chaplain opens the school with singing and prayer; each teacher takes his seat in a cell, and seven prisoners sit round him; the same chapter is read by all, and many say the collect without book. The teaching lasts one hour and then the school is closed in the same way as it was opened; none are allowed to attend but those who have conducted themselves well during the previous week, and as there is only accommodation for about half the male prisoners, it is esteemed a compliment to be selected for the Sunday-school. Although I felt in some degree afraid when undertaking the Sunday-school for the male prisoners that a difficulty might arise in maintaining the number of intelligent and efficient teachers, yet I am happy to say, that owing to the perseverance of the gentlemen who undertook to

assist when this Sunday-school was first opened, and to the interest taken in it by the officers of the prison, not one class has ever been without a teacher. It is due to the schoolmasters and the schoolmistress to say that they are wholly devoted to their work, and perform their duties 'not with eye-service as menpleasers, but with singleness of heart ;' showing by their conduct an example to their unfortunate pupils of regularity, truthfulness, and sincerity. Many learn the collect as well as a portion of Scripture, and are very attentive and respectful in their manner."

"The erection of the new female prison at Durham has," says Mr. Hamilton, "conferred a boon upon society. A total change in the management of this department has taken place. . . . The result is, that contamination is now checked, if not wholly prevented, criminals are really punished, nearly all are attentive to instruction, and many are found to make satisfactory progress in the acquirement of the first principles of religion. Under such circumstances it is my pleasing duty to report, that the new Female Prison is in a proper state of cleanliness, order, and industry ; and that its inmates show a marked propriety of manner : and now you * have the satisfaction of knowing that a young woman may be committed to Durham Gaol with the prospect that she will not leave it worse than she entered ; and with a hope that by God's blessing upon the means of instruction within her reach, she

* *This Report is addressed to the magistrates.*

may be restored to society humble, penitent and reformed."

This prison is now on the separate system, and the prisoners also have the advantage of being superintended by four intelligent female officers, as well as by a schoolmistress, whose sole business it is to instruct them. A plan adopted by the Chaplain of this prison with reference to discharged prisoners has proved so useful that we quote that gentleman's Report regarding it:—

"There is no more important questions in connexion with the reformation of criminals than the disposal of them upon their release from prison. This applies more forcibly to juveniles than to any other class. To restore these to their parents, masters, or friends, has been the great object which has been kept in view; this has been attempted, and in very many instances successfully, by means of a small, but important instrument called 'The Chaplain's Circular,' of which the following is a copy:—

"'The Gaol, Durham, — day of —, 185 .

"'I write to inform you that your (son, or daughter, or apprentice), A. B., will be discharged from this prison on — morning next, at eight o'clock. I beg that you will come and meet him at the above place and hour, and endeavour by your care and influence to keep (him or her), from falling into further crime.

"'CHAPLAIN.'

"During the past year this circular has been sent

in 472 instances by post, a week before the discharge of each prisoner under age, and the success has been very encouraging. The letters which have been received from parents and masters, in answer to this circular are truly interesting, and I subjoin a few short extracts :—

“ ‘I was very sorry that my son should have been in gaol; he was put in the P— Union three years ago, and has got out several times, and I never knew where he was till you informed me.’

“ ‘I received your note, and I intend to be at Durham on Saturday morning. I will find myself obliged to you to keep my son in your care till I call for him.’

“ ‘I feel thankful for the information you have given me concerning the liberation of my son. I send you an order for 4s. to pay his fare, and if it was in my power I would send more. I remain yours thankfully.’

“ ‘I beg to tender you my grateful thanks, in which my wife and family unite. I hope my son has profited by your instruction. May God bless and prosper you and make you of much good in your situation! My wife will meet her son at the time you have intimated,’ &c.

“Although our object is the reformation of *female* prisoners exclusively, still the possibility that these pages may meet the eye of persons interested in plans for the benefit of the other sex, induces us to notice another part of the Rev. Mr. Hamilton's Report, where it is stated that some of

the men on their release from the prison have been taken into work through the instrumentality of the rural police,—a note is given by the Superintendent of Police to the policemen of some village where men are wanted. In this he mentions, if he think it necessary, the former character and habits of his protégé. If thus one of the criminal class be willing to receive work through the police, and continue in an honest calling under their surveillance, the great object of punishment is gained, in the improvement of the criminal."

A good-sized room in the house of the assistant prison-schoolmaster is appropriated to female discharged prisoners. No more than three, or in case of emergency four, for a short period being received into it at one time. They are employed in sewing, knitting, washing, household work, &c., under the direction of the schoolmaster's wife, who is a kind considerate woman; five shillings per week being allowed for each.

Two ladies who were appointed by the Magistrates as daily visitors in the prison, also visit these females for their instruction and general superintendence. They promote as much as possible their future employment, assisting the Chaplain in finding situations and in affording information to parties disposed to engage their services, and in maintaining an oversight over them when removed from the Asylum.

The Second Report of the Refuge announces fourteen young women as restored to their parents,

and four placed out in service, three of whom continue in their situations and give satisfaction. The fourth was returned to the Refuge, where she now is, on account of bad temper. One who last year stole clothing from the Refuge, and was sentenced to six months' imprisonment, on her release requested to be admitted to a penitentiary. She was accordingly taken to that at Newcastle and is behaving well.

It is very gratifying to find that the subject of a County Refuge for discharged female prisoners now occupies the attention of the magistrates for the County Palatine of Durham.

At BANBURY, although the prisoners are still objects of interest to our friends, it so seldom happens that there are females in the gaol, that there is little to demand their time or attention.

At SOUTHAMPTON the prison is regularly visited by the ladies of the Committee.

An Association was formed at NORTHAMPTON in 1848, and the Report, drawn up and sent by the Chaplain to the Parent Society as being the first received, and as affording most gratifying evidence of the truly Christian spirit in which the work is carried on, we feel it will be interesting to our readers to give with as little abridgment as possible:—

“The Visiting Committee consists of eighteen ladies, belonging to various religious denominations; three of these ladies visit the prison weekly during the month; thus each lady is engaged for two

months in the year. The Society has already secured the generous support of many kind friends, and there is reason to believe that as its objects are now more fully known, it will continue to be liberally supported. The prisoners have in all cases expressed themselves grateful for the attention of the visitors. But our great difficulty has been in providing situations for such as appear penitent on their discharge from prison. In most cases it is desirable to remove them from the scene of their former evil life and associations. This we have been enabled to do (through the liberal support we have met with) by subscribing to the Leicester House of Refuge—a most valuable Institution, and one well calculated to forward our plans for the spiritual and temporal welfare of the poor women, some of whom have been placed there, others have been restored to their friends, and some placed in service. A few cases of no very serious character have been provided for in the town, where they remain under the attention of the visitors, and are, to all appearance, going on satisfactorily. We desire, however, to prepare ourselves for disappointment, and we should deem it reward sufficient to be, in the hand of God, the happy means of restoring, were it but one erring soul, to the paths of virtue and the fold of Christ. Even where the objects of our solicitude appear to have returned to their evil ways, we would hope and trust that the good seed of religious truth which may have been sown in their hearts will at some

ure day be called into life and vigour by the imitation of the grace of God. We would humbly trust that we may praise Him for the manifestation of His blessing in the case of a poor woman, a wretched outcast of society, who, after being often in our prison, died of decline, and died penitent, and was plucked as a brand from the burning. In conclusion, we desire to express our readiness to co-operate with you in any plans or suggestions you may have to communicate, and in any other way which may, by God's blessing, forward this world labour of Christian love which 'beareth all things and hopeth all things.'"

In this review of the work as carried on in connexion with the British Ladies' Society in the various provincial prisons, it will be seen by those who have taken an interest in the Society in its earlier ages that some of the country prisons on their former list do not appear there now. This arises from various causes; in some, from the want of labourers in this part of the vineyard; in others, from the transfer of prisoners and other alterations in local arrangements; but it is most satisfactory to find that the general interest has widened and deepened, and that the County Magistrates and Chaplains are in general desirous to give every facility for the admission of visitors. The marked difference in the manner of those prisoners who have or have not been visited in prison has been noticed before. A very striking instance of this occurred to a visitor at Millbank, who one morning

was questioning a prisoner as to the advantages she had enjoyed in the country prison from which she had been transferred. She replied, "Ladies came to look about for their own pleasure, but never spoke to the prisoners." The inmate of the next cell gratefully referred to the kindness with which a lady had regularly come to read to her week after week. "She came the wettest day in winter," exclaimed that poor woman, the glow of gratitude flushing her cheek as she spoke, while the interest which had been thus personally awakened, now, by God's blessing, attached itself to the "things spoken" by her devoted friend.

It is not easy to imagine what solid objections can be urged against the admission of ladies into our prisons, while the advantages are manifold, and have long borne the test of experience. The effect of an expected visit on the spirits, and thus on the health, of prisoners has often been observed by those who have charge of them, and this alone is a matter of some importance. The higher grounds on which it may be urged have been too often stated to need repetition here, and we trust the day is not far distant when every prison throughout the length and breadth of our land shall be visited by ladies admitted by the desire of magistrates. It is much to be wished that the system which has done so much for the prisoners might be extended to the sick and the poor in our workhouses and hospitals.

The workhouse offers nothing formidable to bar its approach; the cleanliness and order of the hospital

may be a set-off against the scene of suffering its wards present ; there is many a kind heart that is "skilled to comfort," and yearns for the opportunity. Many are dissatisfied with a life of aimless ease. **HERE THERE IS WORK TO BE DONE.**

PATRONAGE.

FROM an early period of the Society's labours, the conviction was forced upon the attention of the ladies, that however fair might be the appearance of improvement in the manners and character of the women during the period of imprisonment, little permanent good could be hoped for while the victims of long-cherished habits of vice were exposed, on their liberation, to the importunities of their former associates. Individual efforts, indeed, were made, and in many instances with most gratifying results, to maintain that influence in the minds of discharged prisoners which had been acquired during their confinement. The result of such cases, added to the encouraging reports of the benefits derived from the establishment of Patronage Societies in France and Germany, led to the formation of a Committee, selected from that of the British Ladies' Society, to act as a permanent co-operative Institution, which might at least in some measure meet the necessities of the case: *this was in the year 1839.*

As the rules first adopted for the guidance of this Committee have been subsequently modified, we do not insert them entire; but, knowing that the system of patronage is little understood in England, we believe it may be well to give a brief explanation of the objects proposed by such Associations *generally*, before stating the results of that established in connexion with our own Society.

The following account of the objects for which Patronage Societies are instituted, is extracted from the Third Report of the Inspectors of Prisons for the Home Districts.

“The system of patronage is a following up of the system of separation for the benefit and welfare of the prisoner; the plan is simple and excellent. Associations composed of benevolent individuals, countenanced and assisted by Government, undertake to obtain situations and employments for such of the convicts in a prison as the officers can recommend; they encourage and facilitate emigration. By these important means, the principle of *keeping convicts apart from* and unacquainted with each other is still maintained; the dispersion in the one case being made throughout the country, and in the other over a surface of indefinite extent. In this view it will be seen that prison discipline occupies the middle point between education and police on the one hand, and the system of patronage and emigration on the other.”

The system thus briefly but comprehensively explained has never, we believe, been carried out

in its integrity in England. The principle, indeed, is to a certain extent recognized in the recent plans of Government with regard to male prisoners sentenced to transportation, who, after they have undergone various stages of punishment and probation in England, such as separate confinement and employment on public works, are permitted under certain restrictions, to hold tickets of leave immediately on their arrival in the penal colony. Transportation, to prisoners *supposed to be reformed*, is thus rather a compulsory emigration than a degrading and therefore hopeless punishment.

The efforts made to help and to provide situations for discharged female prisoners are best explained in a few extracts from the Annual Report sent by the Committee of Patronage to the Central Society.

In the nineteenth Report it is stated that "The importance of the extension of some systematic care to the objects of her labours after they leave the prison, is obvious to every prison visitor, in order that if these poor outcasts have received any good impressions whilst in confinement, an opportunity may be afforded them, on their restoration to the world, of leading an honest and virtuous life." From the period of the establishment of the Committee of Patronage in November, 1839, to February, 1841, 107 cases have been entered on the books, the large majority being those of persons who had been checked in a career of crime, and some of whom appeared to be truly penitent. Several had been restored to their friends; others had been placed in

various Refuges and Asylums of the metropolis; many were gaining their own living in service or in trade; whilst some of the most destitute cases had been admitted into workhouses or hospitals, making a total of seventy-five who continued under the care of the Committee, or the Patronesses appointed for that purpose. In the twentieth Report we find that 128 discharged prisoners had been recommended to the care of the Committee. Of these they were enabled to assist eighty-seven, who were provided for in a permanent or temporary manner. The Report from the Patronage Committee in 1844, entering more into details than some former ones, is inserted here:—

‘There have been 158 cases before the Committee of Patronage, between the months of May, 1842, and May, 1844. On referring to the Report published in 1842, it will be seen that the number of discharged female prisoners who have been assisted by the Committee is considerably less (in proportion to the length of time included in the two Reports) in the present, compared with the former one. It is difficult to say to what cause this diminution in the number of applicants is to be attributed; we should be thankful if it might with advantage be regarded as an indication that vice and its attendant misery had been on the decrease in this great metropolis during the period referred to. Few, indeed, have been the cases brought before the Committee whose claims have been rejected; yet there have been a somewhat less general extension

of relief, grounded on a growing experience of the inutility of taking persons under our care who could not give some satisfactory account of their past habits and connexions, or at least, some reference which might lead to a discovery of the class to which they have actually belonged. To enter into any detailed account of the cases of the forlorn and destitute beings to whom the Committee have been enabled to minister, would be inexpedient, though they believe, in many instances, it would be far from uninteresting to their Christian friends. The following summary statement will simply show how the Committee have provided for, or assisted the individuals recommended to their notice by the Chaplains, Visitors, or Matrons of the prisons visited by ladies.

“Fifteen persons have been sent home to their parents or other friends: some to distant parts of the kingdom. Letters from them or their relatives have been received in many instances, expressing the deepest gratitude for the kindness extended to them. Seven have been sent to their parishes, no other way of providing for them having offered. Twenty-four were placed in the Home at Ravenrow, Mile-end, from whence they were variously disposed of; some having been sent to other institutions when that establishment was given up. Twenty individuals have received pecuniary relief, but the sums granted in this way have been very small, as the Committee rarely venture to trust applicants with money. Two have had a little

furniture given to them. Several have been assisted with food, clothing and fuel, some coal tickets having been kindly given to the Committee for distribution. In one instance, a loan of 2*l.* has been granted, and two persons have had a supply of needle-work.

“Thirteen have been received into the Refuge for the Destitute, where several remain who are doing well. Two have been placed in the South-London Institution, one in the Magdalen Asylum, one in the House of Occupations; eight young women have been sent to the Royal Asylum, Manor Hall;* three children to the School of Discipline at Chelsea; and twenty females whose cases came under the description of those whom the Female Mission seeks to reclaim, were sent to the Probationary Asylum. In the last thirty-two cases, a stated sum per week, varying according to the rules of the respective institutions, has been paid for each, by the Committee of Patronage. Of the remaining cases we know of five who are now in respectable service and of one who is a nurse in an Hospital.

“Many more have been placed in service during the two years included in this Report; and we have heard from time to time that some of them have conducted themselves with propriety; but while we make this statement with gratitude and pleasure, we wish not to conceal the painful fact that a large

* Now “The Royal Female Philanthropic Society,” under the patronage of Her Most Gracious Majesty the Queen.

proportion of those whom we have endeavoured to assist and encouraged to forsake the destructive path into which they have been lured, have, after considerable care has been bestowed upon them, returned to evil practices. We desire, however, to look less at results, than at the acknowledged and obvious duty of doing what we can in behalf of this pitiable class of our fellow-creatures. May we from our failures learn a lesson of humility but still continue to look forward with hope and upward in faith, trusting that our labour will not be wholly in vain in the Lord !

“ We must not conclude this Report, without offering our grateful acknowledgments to those kind friends who have sent parcels of clothing for the use of discharged prisoners. We would also respectfully entreat continued assistance in this way. Articles of clothing, left-off linen, or money for this special object, will be gratefully received by the Committee of Patronage at the Committee-room, White-Hart-court, where they meet every Friday.”

The Report for 1846 states, that ninety-four women or children had come before the Committee; that nine had been sent home to their friends, one to America, at the united expense of the American Consul, the Sheriffs of London and Middlesex and the British Society; that twelve were partially earning their own living under the care of ladies of the Committee; eleven were in the Royal Asylum at Chelsea; six in the School of Disci-

pline at Chelsea; fourteen young women were in the Probationary House of the London Female Mission; twenty-eight, after being for a shorter or longer time under the care of the Patronage Committee, had been dismissed for misconduct, or had voluntarily withdrawn themselves; and five had had temporary relief.

Two hundred and six cases were brought under the notice of the Committee during the two years included in the Twenty-third Report of the Society: eighty had been placed in asylums; five in service; thirteen sent home to their parents, or other friends; twenty-one had had pecuniary assistance, which was given in almost every instance through a member of the Committee; others had been sent to their parishes.

In order to avoid repetition, we have thus briefly passed over the proceedings of this Committee, which at the close of the month of May, 1850, had had one thousand and ninety-one cases of liberated prisoners under its notice and care; and when it is considered that nearly all these persons were either convicted thieves, vagrants, or of notoriously disorderly life, it can be no matter of surprise that many should have rendered nugatory, by wilfully returning to evil practices, the efforts of the Committee on their behalf.

We must take into account the fearful disadvantage of the circumstances in which an unhappy girl is placed, who has once been drawn into such

a vortex as that in which a large proportion of female prisoners is involved. She may feel most acutely while yet sinking lower and lower in degradation, or while suffering punishment; but once escaped from the immediate consequences of crime, she is apt to become weary of unwonted restraint, and to venture with mistaken self-confidence into the very society which she had quitted with disgust. We may mourn over her—we may endeavour by persuasion and by arguments drawn from the Holy Scriptures, and from her own experience of their truth to win her from her purpose—we may pray for her, but we cannot compel her to avoid the scene of danger; and the resolution of those once familiarized with sin is too apt to yield when its allurements are again presented to them. It is for such cases that the importance of well-conducted Refuges is most strongly felt by the Committee of Patronage; and they can refer with thankfulness to the Reports of those with which they have been connected from the commencement of their labours, in proof of their actual usefulness. It is with mournful satisfaction that they allude to that recently established in commemoration of their beloved founder—the Elizabeth-Fry Refuge at Hackney,—which has already proved a most valuable auxiliary.

It only remains that we should add such clauses of the regulations of the Committee as may further explain its mode of working:—

Reg. 4. That the duty of the Patronage Committee be to receive from the prison-visitors the names, characters and circumstances of the more hopeful or repentant destitute prisoners about to be liberated, and to endeavour to provide patronesses and situations for them according to the exigencies of the case.

5. That the Patronesses need not be members of the Committee, though they are at liberty to attend its Meetings, or communicate by letter whenever they may deem it advisable.

6. That the visitor should make herself acquainted with the character and disposition of a prisoner about to be recommended to the Patronage Committee, and communicate with the intended patroness, it being highly important in placing these poor women to guard against situations that may expose the weak point to temptation, and on the contrary, to choose such as may bring forward the good qualities they may possess.

7. That a strict and accurate register be kept of all cases, including besides name, age and dates, the crime and punishment; faults or good qualities; conduct while in prison; name of the individual recommending her; name and address of patroness, &c.

13. That, unless sanctioned by the Committee under peculiar circumstances, no case can come under the notice of the Committee that is not immediately discharged from prison, or has passed from prison into a refuge or asylum, and recom-

mended by a prison visitor of the British Ladies' Society, by a visiting magistrate, or by the Governor or Chaplain of the prison to which the case belongs; and that if possible, all cases be brought before this Committee at least a fortnight before leaving prison.

REFUGES.

WHAT has been already brought under the reader's notice in the chapter on Patronage has shown the indispensable necessity of houses of Refuge for the reception of liberated prisoners. It is idle to read and tell of the right way *in* the prison and then to withdraw the helping hand from her who is perhaps desirous to walk in it, just as she is let *out* of prison and thrown afresh upon the temptations of the world. Is it not saying, "Be ye warmed and filled," "and giving her not the things which are needful," leaving her a twofold victim, the victim of disappointment as well as of disgrace and consequently of almost inevitable crime? This however, we thank God, need not now be the case. The time is long gone by when the only object of legislation was to get rid of the criminal, who was regarded by the society he had injured, simply as a sort of nuisance to be carted away, removed out of sight for ever—either by death,* or by uncared-

* The weekly executions which made the neighbourhood of Newgate a terror to the well-disposed part of the commu-

for banishment. With civilization reflection dawns upon a community, and casting its light on all sides, shows not only what the criminal has done but what the community has left undone, suggests that it may not be altogether so clear of blame in the matter and proposes a remedy for past neglect. It is peculiarly interesting to trace the awakening of public conscience with regard to this matter. The establishment of reformatory institutions marked its first struggles; the universal establishment of Ragged and Industrial schools might be regarded as the evidence of their first triumph.

Now, apart from the experience of every renewed heart, that its deceitfulness is alike in all, it has been abundantly proved that there is no reason to think the prisoner a less hopeful subject than the ignorant classes of society who are still at large. The necessary contact with the means of improvement in prison and the concentration of attention would rather prove the reverse. But while this is the fact as regards the criminal, the fact that society in general receives with suspicion and assurance of amendment from one who has

nity, are still fresh in the memory of the present generation though, thank God, they are now only a reminiscence. Our narratives of our penal colonies tell a sad tale of neglect and indifference. The chronicles of other nations might indeed swell the record; but in reforming our own, we have an evidence that we are doing much to amend *their* dealings with their criminal subjects.

only disregarded the laws of God, but has moreover violated its own code and so endangered its own security, is no less certain. Nor is this to be dealt with merely as a prejudice. It is rather a conclusion necessarily drawn from the premises assumed. It is taken for granted that the inmates of our prisons are persons delighting in sin and revelling in iniquity by some inherent and peculiar depravity of nature, and living in crime as its necessary element and inalienable habit.* Without doubt, there are some who, educated in sin, and familiarized with vice in all its forms from the very earliest dawn of intelligence, are insensible to the attractions of virtues they have never seen, of influences they have never felt; but these are not beyond the reach of Divine grace, although we fully agree with Dr. Browning, that "nothing less than evidence of a saving change of heart will warrant our placing confidence in such subjects." But there are numbers of persons in our gaols to whom these observations do not apply—who have fallen through the concurring influence of circumstances and temptation, or who have been the dupes and tools of the initiated, and who are thankful for the means of restoration;†

* "I have, during the past year, seen a number of instances in which crime, apparently habitual, has really been the result of an inability (from want of opportunity) to do right, rather than from a love of crime."—*The Rev. John Davis, Ordinary of Newgate. Report, Oct., 1850.*

† "When considering the important subject of the disposal of prisoners after their discharge from gaol, I hope to

there are many with whom ignorance was the chief cause of stumbling ; and are we to excite the moral faculties to a keener sense of evil, only to plunge them in it afresh ? The prison is nothing without the home discipline after it ; and this the Refuge must supply ; this is the step between the prison and society, without which the latter is but a headlong plunge. " Suppose a woman to be sentenced to six months' or a year's imprisonment, and

be pardoned while pointing out what appears to be a mistake on the part of society generally. When a woman has committed a first offence and undergone the punishment allotted to that offence by the law, she is, generally speaking, cast off by her former employer, and therefore in many cases obliged to join the criminal class as her only means of obtaining a subsistence. It is much to be desired that society would view this most important matter in a proper light. The magistrate when he sentences a criminal to a term of imprisonment, does not intend at the same time to impose the far more terrible punishment of perpetual want of employment, entailing continued misery upon an innocent family. Here again the advantage of the separate system in preventing contamination most plainly appears ; for in a few years, when society finds that prisoners cannot become worse in gaol, and that in all probability they leave it improved by the moral and religious training, as well as humbled by discipline, then we may hope that discharged prisoners will be looked upon with less suspicion, and prisons will be considered really houses of correction and schools of reformation. 146 discharged prisoners who would otherwise have been thrown upon the world have obtained employment, or have been restored to their friends during the past year, without in any instance directly giving them money."—*The Rev. G. H. Hamilton, Chaplain of Durham Gaol.*

uring that period all pains have been taken to ring her to repentance and reformation of life; suppose also that by God's blessing the means of nstruction have produced the desired effect, yet, when leaving the prison she feels that she is without home or character, and applies to be dmitted into a penitentiary; and suppose, as has frequently been the case, that her request cannot be granted, then comes the awful temptation of relaps- ing into crime. All means of instruction are really efficient without an asylum to receive female penitents on their discharge from gaol.* "Expe- ience has satisfactorily proved that asylums are ightly adapted to meet and remedy these evils. No one, it has been justly observed, becomes con- firmed in depravity at once; before that takes lace, several stages of guilt must be passed through; and if means were used to arrest its progress n the expiration of a first imprisonment, by fur- nishing the delinquent with shelter, and providing er with employment, numbers who have just epped over the threshold of crime might be eclaimed from the error of their way, and brought ack as honest and useful members of the com- munity. A house of refuge is necessary to carry ut the objects of a prison; it confirms voluntarily he system of reform which the house of correction as commenced compulsorily; it gives time for ipening in sheltering security any seeds of good

* The Rev. G. H. Hamilton, Chaplain of Durham County Prison.

which may have been implanted ; it provides an abode for those young persons, who, from the carelessness or the loss of parents or guardians, are left to wander without a guide and without a home, exposed to every temptation and too often to the commission of crime. It is a place where the glad tidings of salvation are proclaimed to sinners, and where, through the blessing of Him who ‘willeth not that any should perish, but that all should come to the knowledge of the truth,’ the poor wanderer may be restored to the fold of the Good Shepherd.”

It was in the hope of securing such a home to many a desolate and repentant transgressor, that a large-hearted friend of the outcast and the prisoner, distressed at leaving without a shelter persons in whom a hope of improvement had been excited before their release from prison, determined on establishing an asylum for their reception on her own sole responsibility and in faith on the promise of Him who careth for the outcast and the stranger. Encouraged by the sympathy and counsel of Mrs. Fry, her friend Miss Neave, engaged a small house in New Peter-street, Westminster, for this purpose, and it was opened in the year 1822, under the name of the “Westminster Asylum.” The premises soon becoming too narrow for the inmates, a larger house was taken in Ship-court, York-street, Westminster. For a long time, however, the number of inmates did not exceed nine ; by degrees it rose to sixteen and then to twenty-two. This number *was continued* to the year 1836 ; and during that

time 274 dishonest, ignorant, or unprotected females received the benefit of the Institution; and of these 102 were either placed in service, provided with employment, or restored to their friends; while many others, found on trial to be unsuitable characters for this establishment, were placed in other asylums. In 1838 it became matter of necessity to remove from York-street; and the success that had been vouchsafed to the efforts already made induced the foundress in reliance on the continued blessing of Almighty God, to enlarge her establishment, appealing to the liberality of the public for the means of sustaining her additional charge. It was at this period that the present Asylum, an old mansion-house in the Fulham-road, Little Chelsea, was taken. It has accommodation for fifty women; and a large and productive garden; and was taken on a repairing lease at the low rent of 75*l.* per annum.

The difficulties with which this Institution had to contend were many. It was an attempt to wrest from Satan his bondslaves,—how should not the Prince of Darkness stir up opposition and strive with all his might against the unriveting of their chains? But blessed be God! the believer's faith may not be guaged by obstacles, since it is based on everlasting promises. Many a time, when the Asylum has been on the eve of bankruptcy, the supplies have come in, just in time to avert the impending evil, to awaken the deepest thankfulness, *and to lay the foundation of a more assured*

confidence,—of a confidence that was again to be tested.

On one occasion the funds were quite exhausted, and the half-yearly bills were due ; the credit of the Institution and Foundress were at stake. What was to be done ? To give up the Asylum was a painful thought indeed. To return the half-rescued victims to the scenes of temptation, to shut for ever the door against others,—this could not surely be ; and even this extreme measure would not have paid the bills already contracted. Again then, what was to be done ? The collecting-boxes had been already examined ; a second visitation was made and still they were empty. Saddened and dispirited, the kind Patroness of the Asylum was returning to her home when she was accosted in the street by a friend, who entering into conversation on the subject of her difficulties, asked her whether she had lately visited her collecting-boxes and urged another inspection. She retraced her steps, and now found in one of them the exact sum required to make up all deficiencies. A stranger who had annually devoted a sum of money to a particular case, finding it no longer required for this, had consulted Mr. Nisbet as to the best method of appropriating it, and the Manor-Hall-box had been suggested.

But again the horizon was clouded and the Asylum in debt. It was a grievous burden on the mind of her on whom it rested, and she lay down and rose up in heaviness ; but a second deliverance was at hand, and this was effected

means the most unlooked-for. The Government changed its plans with reference to Millbank, and the fund raised through the private exertions of the Governor for placing out reformed prisoners while it was a Penitentiary, was no longer applicable when Millbank became a Convict prison. This fund, amounting to 305*l.*, Mr. Nihil was therefore at liberty to make over to Miss Neave. Its destination was strictly in keeping with the object for which it was raised and it covered all liabilities. A third time the Institution has been rescued from difficulties; and now, under the patronage of Her Most Gracious Majesty the Queen, who has on two occasions given substantial proof of her interest in its welfare by a donation of *£*1000 to its funds, it takes its stand among the benevolent Institutions of our native country as the Royal Female Philanthropic Society.

The object of the Society is to promote the formation of young females, under the following circumstances:—

I. Young women who have been convicted and imprisoned for a first offence.

II. Those discharged from service for dishonour, but not prosecuted.

III. The ignorant and destitute, who are incapable of earning their livelihood, and are in circumstances of great temptation and danger.

Eight hundred and thirteen such persons have been received into this Asylum since its establishment in 1822, the greater number of whom have

been provided for, and ALL who would remain and submit to the rules of the house have been assisted.

It is the aim of this Society to present an immediate resource to the discharged prisoner at the important crisis of her release from confinement ; to provide a shelter which forms a peaceful and happy contrast to the agitating and appalling scenes through which she has lately passed. Ere the neglected child of want, helpless and ignorant, has in the extremity of her distress, been led to supply her wants by unlawful means, she is received into this house of mercy, there trained to habits of industry, and, as far as the use of means can avail, she is taught how she may in future be preserved "from the ways of the destroyer," even by taking the unerring Word of God "as a lamp unto her feet and a light unto her paths."

The females in this Institution are placed under the care of a principal Matron and four others, who all live on the premises, and are constantly with the inmates. The usual period of probation is two years. During this period the young women are taught and actively employed in needlework, washing and getting up linen, baking and cooking for the establishment, and every kind of household work.

The needlework taken in, produces 50*l.* per annum, and the washing of twenty-one families, in the fullest season brings in 9*l.* per week. The efficiency and fidelity of the Matrons are abundantly *guaranteed* by the accomplishment of this amount

of work by unpractised, aye, and often by idle and unwilling hands ; the able, willing and trustworthy being of course recommended to service.

And while so much manual labour is accomplished, let it not be supposed that the religious instruction of the inmates is in anywise made secondary to this. On the contrary it is the subject of constant and scrupulous attention. Morning and evening the inmates are assembled for family prayer and reading the Holy Scriptures. They are also divided into classes, each of which is under the charge of one of seven ladies, who visit weekly in turn. When the labours of the day are over, reading and writing are the business of the evening ; in this interchange and succession of useful employment and improvement, the time passes happily away ; and those engaged in the superintendence of these poor women have frequent cause to rejoice in the change that kind and judicious treatment and well-regulated discipline, with a total change of circumstances have been the means of effecting.

As all cases of a Magdalen character are excluded from this Asylum, persons of a better grade often find shelter there. Two most affecting cases have occurred of domestic servants, long esteemed and entirely trusted in the families they had served, who in an evil moment yielded to the temptation of aiding distressed relatives with money not their own ; in the agony of shame and remorse consequent upon discovery, each had attempted suicide.

Place and character thus forfeited, they, like so many others (alas ! uncared for), were in imminent danger of being involved in further crime. No Institution but this receives such cases. Here, then they were taken in and sheltered awhile,—arrested on the road to destruction,—and after regaining a character, both were restored to honest employment, and there is every reason to believe with truly penitent and thankful hearts, and with an earnest desire to live henceforward according to the will of God. And there are many others, whose crimes had been of a similar character, and who had suffered imprisonment, who have evinced, both in the Asylum and since, in domestic service, that their outward reformation is the result of a real saving change of heart.

Several poor Irishwomen have at different times applied for admission, in a state of the utmost destitution ; and, being found ignorant of everything that would enable them to take a place in an English family, they have been received, carefully instructed and provided with situations.

Great indeed is the privilege, and such it is deeply felt by the Committee and Matrons of the Royal Female Philanthropic Society, to minister to those afflicted ones who, in the providence of God, are placed in circumstances so widely different from their own—to attend to those uncared for by others—to raise them from a state of abject poverty—to train them to a life of industry, and to set before *them* the blessed hope of the good things of eternity.

Some affecting instances there have been of the simplicity of faith with which more than one poor child of ignorance has been enabled to cling to this blessed hope. One of these is too interesting to be omitted. The tale was thus narrated by the poor girl herself:—"I was travelling from Dover with my mother; she was a widow, and she was taken ill and died on the road, so I came into London friendless and destitute. I went from one work-house to another, for I could only get one night's lodging in any. At last I was allowed to sleep in the room for vagrants at the Peckham Union, but the walking backwards and forwards to my work was too much for me. I felt low-spirited and got very weak, and one of the women in the Union told me I had better break a window and get sent to prison." The advice was acted on, and it was on her liberation from the Compter that the poor desolate girl was sent by the Patronage Committee to Manor Hall. The rest of her brief history is told by the Matron: "I never met with a more affecting case than that of poor E. L., she appeared so truly thankful; for the first two days she took her food very satisfactorily; on the third day she appeared poorly and was confined to her bed. I thought that comfortable rest with light nourishing food, after her suffering privation would soon restore her, and our medical attendant thought so too, but she became worse: the doctor considered that reaction after long fasting, and neglected inflammation were the causes of her suffering. She was

throughout her illness, patient, and most thankful for all that was done for her. I asked her if she had ever been in a Sunday-school; she replied, '*Oh, no; I wish I had.*' When wandering at times she would say, 'Are there no Bibles in the room?' In moments of delirium she never uttered an improper word, or was the least impatient. On the day she died, when giving her a little wine and water, she said, 'I am happy,' and repeated the words a short time before her death. I never felt more thankful, than when I saw the comfort this poor destitute girl was permitted to have. I do trust that the quiet care, with a word in season, was blessed to her soul; it was a privilege to witness her peaceful departure. She died after having been in the house about ten days."

The story of another young woman of promising character now in the Asylum, further shows the terrible extremes of suffering, the stern conflict between strong necessity and fainting virtue, to which the friendless are exposed. On the death of her mother, this young woman had gone to lodge with a person who had promised her both protection and employment. Instead of fulfilling her promise; this false friend robbed her of everything she possessed and left her destitute and alone. She had been but a short time in London, and knew no one to whom she might apply for help in her distress; at last, to appease the keen pangs of hunger, she pledged an article belonging to the lodging-keeper, *was detected*, and imprisoned for three months.

Friendless and without a character, what must have become of this poor woman if there had been none to care for her *out of prison*?

But there are many who will say, What results can you show for all your care and attention? Point us to servants, once the subjects of your reformatory discipline, now ably and faithfully discharging the duties of their station. Direct us to those who as wives and mothers are carrying out the principles learned in your establishment. Tell us of the diligent and tender nurse, of the dutiful daughter restored as a comfort to the parents whose lives her previous conduct had embittered!—And blessed be God, and to Him be all the glory of such things, the records are not wanting, neither are they to be found in scant measure in the annals of Manor Hall. It would be easier to weary the reader than to exhaust the materials. There is one, who, at eleven years of age, was imprisoned for theft committed at the instigation of a wicked mother. After remaining at Millbank three years, she was brought to this Asylum, and stayed there three years. She was very industrious, gaining a great deal of work-money, and behaving well. She subsequently conducted herself to the satisfaction of her employers, and was highly esteemed as a servant; two years ago she was married, and had then saved 27*l.* towards furnishing her cottage.

E. B., who had been a widow for eight years, always maintaining a highly respectable character, had been sentenced to imprisonment in Coldbath-

fields on the (apparently false) accusation of a pawnbroker with whom she had left some clothes at a season of great distress. On leaving the prison she had no home to go to and no clothes to wear, and was moreover in very ill health. The shelter of the Asylum was most grateful to her wounded spirit, and she subsequently obtained a situation in a clergyman's family.

C. M. had been sent to Tothill-fields for attempting to destroy herself under the pressure of great unhappiness at home. She was afterwards received into the Asylum, and at the expiration of a year she went to service. On the death of her master, her devoted attention to the widow and children endeared her especially to them. Their altered circumstances compelled them to reduce her wages, and feeling that her qualifications might well challenge more than they could afford to pay, they requested her to leave them. This, however, she would not hear of, nor did she quit their roof till some time after, when she was respectably married.

Many most interesting marks of gratitude are shown by those who have left the Institution. A. A. sent a donation of 2*l.*; another used yearly to bring a half-sovereign, till she was forbidden to do so; a third, who could draw nicely, sent some of her drawings to be sold for the benefit of the Asylum.

The fact that families who have been supplied with servants repeatedly apply for others is unequivocal evidence of the efficient character and practical advantage of the system of instruction

and employment pursued. Good wages are always required, in order, as far as may be, to remove the poor women from the influence of temptation ; and the circumstances of their past life are not mentioned, unless at the express desire of the mistress. To one privilege enjoyed by the inmates of Manor Hall, that of attending public worship twice on Sunday,* and occasionally in the week, the highest importance must be attached. The blessing of God is specially promised to the public observance of the Lord's-day, to united prayer, and to his Word faithfully preached, and although there may be circumstances that may for a while bar the access to these privileges, these must ever be regarded as hindrances in the career of reformation. To keep alive the social feeling is one great means to this desired end, and there cannot be any place where all may meet on the ground of our common need as sinners with so much propriety as in the house of God. A sense of degradation unfavourable to the progress of improvement must surely be the result of exclusion from its privileges, and the temptations attending their enjoyment cannot be greater than those of domestic service to which the penitent is so soon to pass.

It would be hardly fair to close the notice of the Royal Female Philanthropic Society without adverting to the national benefit resulting from it

* For this they are indebted to the kindness of the Rev. W. Cadman, the Chaplain of the Society, who allows free sittings to the whole establishment at Park Chapel.

in a financial point of view. It has been estimated that the cost entailed on the country by detection, prosecution, imprisonment and transportation of a convict for ten years, amounts to the sum of 200*l*. The saving to the country effected by means of this Refuge in a period of nearly thirty years is then a matter of calculation which may commend it to the attention of the political economist. That it has given shelter to the orphan, protection to the friendless, instruction to the ignorant, and been the means of bestowing blessings to many who must otherwise have lived in vice and infamy, must commend it to all who care for the moral and spiritual well-being of their fellow-creatures, and who desire to set forth the path to their temporal and their eternal happiness.

And there is need to commend it to the foster care of the country at large, for although this valuable Asylum has been relieved from the burden of debt, through the disinterested exertions of Mr. Beaumont, Esq., and the Rev. W. Quekett, the work was not accomplished without trenching on the donations, which should have been reserved for the Endowment Fund, and there is urgent need of more subscribers, as the present income does not meet the expenditure, notwithstanding the receipts for the labour of the inmates.

The following are the Rules to be observed by those who recommend young women to the Asylum :—

“ I. That non-subscribers recommending a young woman to the Asylum, should on her being received, contribute one guinea to the funds of the Institution; and also supply the individual with clothes during the time she continues in it, provided her own friends cannot afford to do so.

“ II. That any gentleman or lady who may recommend a young person to the Asylum, should ascertain previous to her admission, to what parish she belongs, or enter into an agreement to dispose of her, should the Committee find it necessary to dismiss her for ill conduct, or if, after a fair trial, she should be found incapable of being placed in service.

“ III. The parents or friends of the young women are required to make some weekly payment for their board according to their ability—the largest payment not to exceed four shillings. Those applicants who are found upon inquiry by the Committee, to be entirely destitute, will be clothed and maintained at the expense of the Institution.

“ IV. The age of admission is sixteen and upwards. Any candidate who is below that age, can only be admitted by the decision of a special Committee, and under particular circumstances.”

It is obvious from what has been already stated, that this Institution does not meet the necessities of all the objects brought before the Committee of Patronage. To provide one that in conjunction with Manor Hall, should enable them to give fuller effect to their plans had long been the ardent

desire of Mrs. Fry. It was not to be accomplished during her life. In the autumn of 1845, that most kind and laborious and judicious friend of the prisoner and the friendless, was taken to her rest, and at a numerous and highly respectable meeting, held at the Egyptian Hall, Mansion House, in the City of London, on the 17th June, 1846, it was unanimously resolved:—

“That a subscription should be raised to found an asylum, to be called ‘THE ELIZABETH FRY REFUGE,’ for the temporary refuge of penitent females on their discharge from the metropolitan gaols, thus perpetuating the memory of that distinguished lady, and at the same time making provision for a portion of the most helpless and pitiable class of human beings, to whose welfare so large a portion of her valuable life was devoted.”

A Committee of gentlemen was thereon nominated to carry this resolution into effect, who having collected about 6,500*l.* towards the object in view, found it necessary to suspend their active exertions for a time in consequence of the more urgent claims of the starving Irish, which were suddenly forced upon the sympathies of the nation during the autumn of the same year. This circumstance, followed by the commercial distress of the succeeding year, effectually prevented any further attempt to raise a contemplated amount of 10,000*l.* as a permanent endowment of the Institution.

These adverse circumstances having happily subsided, the Committee proceeded to their work, and

having secured, on reasonable terms, premises admirably adapted for all the required purposes, "THE ELIZABETH FRY REFUGE" was opened in December, 1849.

In order to facilitate to the utmost extent, the object in view, the Committee thought it right to commit the entire management of the Institution into the hands of the "British Ladies' Society, for promoting the Reformation of Female Prisoners."

The management, therefore, is vested in that Society, which, as we have seen, was founded by Mrs. Fry, and of which this Refuge now forms so important an auxiliary. The internal management has been deputed by them to a Committee appointed by their own, which meets weekly at the Refuge, Mansion House, Mare-street, Hackney.

The "ELIZABETH FRY REFUGE" is established for *affording temporary food and shelter for destitute females on their discharge from the metropolttan gaols*. These persons are recommended to the Patronage Committee either by the ladies who visit the London prisons, or by the gaol Chaplains. If they are suitable objects for "THE ELIZABETH FRY REFUGE," they are immediately placed there, without any opportunity of communicating with their former associates.

They are selected without distinction as to the nature of the crime, or previous circumstances, and are retained no longer than is needful to examine into the truth of their history and to arrange for their future destination.

Thus "THE ELIZABETH FRY REFUGE" occupies a short intervening space, and forms a link between the gate of the prison and the permanent establishment of the prisoner. The immense importance of such a temporary asylum can hardly be appreciated by those who have not been called upon to labour in the work of visiting prisons.

Although much good is actually effected, much evil prevented, the very nature of "ELIZABETH FRY REFUGE" precludes its Committee from witnessing the results of its labours. The reformation of heart can only be effected by the grace of God. Real reformation of habit requires a long period to establish and confirm.—It is therefore in other Refuges to which they may have been removed—in the homes of their families—or on the shores of Australia that the benefit derived from "ELIZABETH FRY REFUGE" will eventually be proved.

In some instances, however, even this temporary help has proved sufficient to rescue the wanderer from the difficulties in which her conduct, or her misfortune has involved her.

A poor country girl came up to London in the hope of finding a situation; not succeeding gradually fell into deep destitution; friendless and penniless, to avoid worse sin, she threatened to jump out of a window, and was consequently imprisoned. Three successive times she adopted the same plan for obtaining food and shelter.

The ladies visiting the prison became inter

in her case, and on her last discharge she was placed in "THE ELIZABETH FRY REFUGE." There she conducted herself well,—a situation was obtained for her, in which she has now remained upwards of twelve months,—and has proved herself a valuable servant. She has also had the pleasure of sending home a sovereign to her aged mother, in the country.

Another instance is that of (a Canadian) the widow of a civil engineer, employed by the British Government in Canada, on whose death she was engaged as companion to a lady, who brought her to England. The lady died leaving the widow friendless and destitute, without even the resource of parish relief. She wandered about London, almost starving, until she was taken up by a policeman, on London Bridge, charged with attempting to commit suicide—and she was imprisoned in Giltspur-street Compter. There her case became known to the ladies, and she was placed by them in the Refuge. It was extremely difficult to find any suitable occupation for her, and she consequently remained an inmate many weeks. A grant of money was kindly made by the Sheriffs, to fit her out with clothes and other necessities, and she is now gaining her living by nursing the sick; through the influence of one of the Committee her only son has obtained employment, and thus the widow has been entirely rescued from starvation.

The case of J.W. is one of peculiar interest, as showing the absolute necessity and the value of such a retreat. She was a native of St. Helena, whence she *was brought over as a servant by a lady who treated*

her most cruelly, and on her arrival in England left her without wages or means of support. Her only friend was a person much too poor to be able to assist her. Reduced to the very verge of starvation she pledged some article in her lodging, and it was for this offence that she was committed to prison where she conducted herself well. On her liberation she was sent to "THE ELIZABETH FREE REFUGE." Being extremely anxious to return to her parents, the ladies of the Committee collected 18*l*. for the expenses of the voyage, and she has thus been restored to her family.

If needful, many other instances can be related of the good effects derived from this temporary asylum.

The religious instruction of the inmates is provided for on Sunday by means of a City Missionary who conducts service there in a morning, whilst one of the Committee reads the Holy Scriptures in the afternoon. The Committee would much prefer their attending public worship could it be properly arranged. Family worship is conducted by the Matron morning and evening, and members of the House Committee are in the practice of frequently reading with the women.

Since the opening of the "ELIZABETH FREE REFUGE," 194 destitute women have been sheltered within its walls, immediately on their discharge from prison, and have been disposed of as follows:—

Returned to their friends	82
Emigrated	7
Placed in service	24

Earning her living as a sick nurse . . .	1
Transferred to other Refuges . . .	73
Sent to their respective parishes . . .	10
In Hospitals	6
Left the Refuge by their own desire . . .	10
Discharged for misconduct	7
Remain in the House	24

The limited period during which the far greater number of the women remain at this Refuge, prevents the possibility of *much* remunerative labour. They are, however, constantly employed in the various departments of household work; and the perfect order and cleanliness that prevail, are evidences like of the efficiency of the superintendence and of the subordination of these heretofore refractory members of the community. What a contrast is afforded by the past and the present scene! rescued, at all events for a season, from evil associations and habits, clad in decent raiment, often in exchange for rags and dirt; for ignorance, the knowledge of the way of salvation set before them; for cold and hunger (too frequently the provocatives to crime), a sufficiency of wholesome diet, and when the active duties of the day are over the blazing fire, and the cheerful hearth around which all are gathered and busied with the needle, while one of the Matrons reads aloud.

Those who cannot read or write are carefully instructed, and every opportunity of improvement afforded. That these advantages are not ungratefully received is proved by the unwillingness of

many to leave the Institution,—that they are not always permanently useful, is only to repeat of Lord's parable of the sower and the seed ; but in the blessed Lord's own explanation of this parable we may learn to correct many undue expectations, and to remember that although it was but a fourth part of the seed that sprang up to perfection, it was his will that it should be sown even in the unkindly soil. It may be that some of whom the promise has been made fairest shall be but as the rocky ground,—it may be that some of whom we had but little hope may when removed to other spheres, bring forth a hundredfold. We repeat, it is ours to sow.

The School of Discipline at Chelsea is another Institution in connexion with the British Ladies' Society, and was formed in the year 1825, by Mrs. Shaw, encouraged and assisted by Mrs. F. It was started in the hope of supplying a want which was deeply felt by those who visited the prisons, the want of an Asylum where female children already involved in actual guilt might be received. There was a shelter for the Magdalen, there was a Refuge for the destitute, an Asylum for the discharged prisoner of riper years, but hitherto there was no place of retreat where the childish criminal might be saved from vice and trained to virtue. The girls in the school of the Philanthropic Society were the children of criminals but not themselves transgressors of the law. Mrs. Shaw's appeal to the public was stimulated by the *fact, that at the time she made it there were few*

female children in Newgate under thirteen years of age, two of whom were under sentence of death. She therefore proposed that an Institution should be formed "for placing under strict discipline and wholesome restraint neglected and destitute female children," to correct their evil habits, and to prevent the continuation of those dishonest practices which would otherwise tend inevitably to their own ruin, and render each as she advanced in years a curse and a nuisance to society.

The appeal was generously responded to, and the School of Discipline has proved one of the most valuable of our reformatory establishments. The very nature of the cases received here stamps its character of peculiar usefulness. Its objects are those dishonest, untruthful, and unmanageable children who must of necessity be ejected from other schools. And surely juvenile depravity and wretchedness may well be made the subjects of peculiar care, if to prevent, be better than to remedy evil. Easy indeed is the descent to crime in the children of the great masses of our poor population; great are the temptations to which these little ones are exposed, and this without either precept or example to counteract the evil. On the contrary, they are often trained in crime, and their daily lessons are lessons in the arts of lying, evil-speaking, and stealing. Trained by their parents in the commission of crime, what marvel that the allurements of the penny theatres and the attractions of the fruit-stall and the toy-

vendor entice the children to practise it on their own account. That such are in general the circumstances of the children admitted into this Asylum is proved by a careful examination of the record of those received during a period of eighteen years. One child had been sent into the streets either to beg or pilfer, and had been twice imprisoned; another had been compelled by threats and ill-usag to bring home one shilling every night; one child is stated to have amassed as much as seven pounds under the instructions of street stall-keepers who teach the best means of pilfering others in order that the children may expend their ill-gotten gains with them.

Now the School of Discipline rescues these pitiable and helpless victims of neglect and sin from a life of hard bondage, and tells them of the Good Shepherd who gathers the lambs in his bosom, of the tender love of that God who has revealed himself as the Father of the fatherless.

It has often been asked how children used to a life of such reckless liberty can be brought to submit to a life of steady industry and wholesome restraint. The struggle truly is often great at first and nothing short of the untiring patience and watchfulness of Christian love, that love which "beareth all things and is not easily provoked" would avail in the governance and instruction of such a community. But the school was founded on Christian principles; its fundamental rule *to deal with the children as immortal beings; as*

love to God and love to each other as flowing from the love of God in Christ Jesus, is the governing motive of the whole system, and the blessing of God, according to His faithful promise, has rested upon it. "If we ask anything according to His will, He heareth us;" and it is His will, for it is His command, to "train up a child in the way wherein he should go."

The essence of education then, is to set before the mind the love of Christ, Who at so great a sacrifice prepared a way to restore us to God's favour and Who said, "Suffer the little children to come unto Me." Religion, however, is not taught as a lesson; but the atmosphere of the schoolroom, as far as human effort based on prayer can avail, is a religious atmosphere; instruction and reproof are administered in reference to the Word and will of God, and the pattern of Him who hath "left us an example that we should follow His steps."

Two years is the term of probation, but many of the girls being quite friendless, are allowed to remain longer and are thus better fitted to enter into respectable service. Great care is taken to instruct the inmates of this, which is in the fullest extent an Industrial School, in every part of the work of the house, thus preparing them not only for service, but for the important duties of wives and mothers, which, wisely and cheerfully discharged, would diminish the number of drunken husbands and disobedient children, and thus exercise a beneficial influence on society at large. Forty-six

children are received into this Asylum and en-
the great advantage of receiving religious instruct
weekly at the school from the clergyman of
district.*

The results of the efforts made to reclaim th
poor children are most satisfactory, and call al
for deepest gratitude on the part of the manager
the school, and for increased support from
country. The following are a few instances of
blessing that has rested on their work :—

E. W., aged eleven, was received from Newg;
dishonest and otherwise an ill-disposed child.
Sheriffs in consideration of her youth, consented
her being placed in the School of Discipline, inst
of retaining her in prison. They paid one shill
a day for her maintenance there for *four* ye
during which time her only parent died, and she
no earthly friend to turn to; but it pleased “
Father of the fatherless,” in His love and in
pity, to touch her heart, and to open her und
standing to receive the truth; and that this was
vain hope was proved by an entire and satisfact
change in her conduct for several months before
left the school. E. W. has been nearly a year
service, and the high terms in which her mist
speaks of her efficiency as a servant and of
conscientious manner in which she fulfils ev
duty is truly gratifying.

S. S., aged twelve, had not been neglected
exposed to evil examples, as is too generally

* The Rev. W. W. Robinson.

case ; but whilst her outward conduct was correct and her manners plausible, it was discovered that she had, with refined duplicity, been carrying on a system of fraud for some months. Her anxious friends obtained leave for her to remain three years in the school, when she left it (with deep regret) for service. Her heart had often responded to the apostle's question, "*What fruit had ye then in those things whereof ye are now ashamed?*" Three years have now elapsed, during which she has given proof of her sincerity by maintaining a character for faithfulness and industry.

M. L., aged twelve, was a most unpromising character ; so indolent and untruthful that, having no friends to receive her, in very pity to her case, she was retained a year beyond the allowed time. This forbearance produced so happy an effect that she was thought capable of being recommended as a servant, in which capacity she has fulfilled her duties beyond any expectation formed of her, for above two years.

J. W., an orphan, and otherwise entirely friendless, was placed when eight years old, in the school by the charity of a tradesman ; but she was a child of so little mind or promise, that it was feared year by year, no good would result from the efforts made in her behalf. Six years she continued under care, and to the no small satisfaction of her kind friends, she has now completed one year in service with a good character.

The following is given as a somewhat remarkable

illustration of the power of kindness to overcome even mental deficiency :—

A. G., when admitted into the school, was considered almost idiotic, answering to the description of the prophet, "She had none understanding ; wise to do evil, but to do good she had no knowledge." Two years and a-half elapsed before she evinced any satisfactory change of conduct. At the end of that time the patient perseverance of her teachers was rewarded by a decided improvement, so that she was in due time recommended to service, where she has conducted herself to the satisfaction of her employers for five years.

The last case is one of surpassing interest, and needs no apology for its insertion, although it was not a prison case.

S. R. was one of three miserable little girls who were found lying on straw in one room, the father being a man of bad and very intemperate habits. Many attempts had been made by a lady in the neighbourhood to get these children to attend her school, for which purpose she clothed them, but the father pawned whatever was given them, and the three children were taken into the School of Discipline. In course of time one was provided with a place, but S. R. fell ill of what proved to be a rapid decline. About three months before her death, she was taken to see her father, who was dangerously ill, and to the surprise of the Matron, who accompanied her, she addressed him in a most solemn and affecting manner, warning him of the

danger he was in if he knew not the Lord Jesus Christ. On her return she lamented his sad state, and said she always prayed for him. She soon became convinced that her sickness was unto death; and when her father and an elder sister came to see her, she again urged them to flee for refuge to Jesus, or they would perish everlastingly. The sister said she would try and remember her advice. But S. R. replied, "Do not say you will try; do it *now*, or you may die. I am younger than you are, and I shall soon die, and I shall go to heaven, for Jesus has blotted out all my sins." At one time her mind was much distressed, fearing she did not love Jesus as she ought. She was advised to endeavour to think of some promise in the Word of God for her comfort, and to remember how unchangeable the love of Jesus was. She called to mind the words in the 145th Psalm, "He *will* fulfil the desire of them that fear him, he also *will* hear their cry, and *will* save them." From that time she was never again distressed, ever feeding her soul with the bread of life. After referring to the text, "He shall feed his flock like a shepherd," &c., she added, "I had rather be a lamb than a sheep, because Jesus carries the lambs in his arms." To her medical attendant, who asked her if she was happy, she replied, "Yes; I have but one trouble, I am afraid I shall not meet my father and sister in heaven." Many times during the day previous to her death, she said, "I shall soon be in heaven; the angels are *waiting for me*." Her last words to her

kind attendants were, "I shall meet you all in heaven."

The accounts of young women who are conducting themselves well in service are constantly received, and many grateful visits are paid to the Matron from her former pupils.

Having thus shown the beneficial results of a system which meets the current of evil at its source and arrests its fearful onward course, we trust that this most useful Institution, which has already received more than four hundred destitute children, will not be permitted to relax its efforts for want of support.

Of the other Refuges open to discharged prisoners, although through the kindness of their respective managers they receive such persons as are recommended by the Committee of Patronage, yet not being in any way subject to their control or superintendence, it is not the province of this work to treat. They are, the

Marylebone Asylum.

The Refuge for the Destitute.*

Female-aid Society, Whitecross-street.

The South London Institution.

The House of Occupation.

This last is a valuable Institution belonging to the City of London, and the authorities kindly receive all suitable cases from the Patronage Com-

* We have lately heard with much pleasure that many girls sent to this Asylum are conducting themselves well in respectable situations.

mittee, for which they have accommodation, and we lately felt much encouraged by the account of the conduct of the young women received there.

To these may now be added the recently established and most admirable Institution, the London Dormitory.

SCOTLAND.

IN the year 1827 the state of the female in the Calton Gaol at Edinburgh had attracted the attention of a Christian lady who applied for and received permission to visit them for the purpose of imparting religious instruction. Two years afterwards another lady who had witnessed the improvement effected at Newgate, desired on her return to Scotland to put out similar plans in her own country, and she was interested a few other persons in the same object. A regular system of prison visiting was undertaken, and with what result may best be seen by the following impartial testimony of the Governor, Captain

“Previous to 1826 there was no female officer in the gaol. At that period the female prisoners were under the superintendence of male officers alone. The only means of conveying religious instruction to the women was by occasional visits of a benevolent lady and the Chaplain, who was overburdened with other duties. As no control was exercised on

and propensities, and as they were allowed to
in total idleness, it is easy to conceive the
of quarrelling, intemperate language, and
licentious conduct which prevailed amongst

the attention of the authorities was now
drawn to this subject; and the first step taken
in view to the reformation of the female
prisoners was the appointment of a Matron.

The change effected even by this, on their
appearance and habits was striking to those
who had an opportunity of contrasting what they
saw with what they had become. Instead of
scenes of impiety, devotional duties were
regularly performed; instead of profligacy, decorum
was observed; and instead of constant quarrelling,
there was a degree of peacefulness and good-will seemed to
prevail among them.

From these favourable appearances, efforts were
made to induce a few pious and benevolent ladies to
devote their labours to this class of females, now,
for the first time in Edinburgh accessible to them.
At the same time however, the number of visitors was
small and their visits only occasional; but the
moral effects were so evident, that those who
first felt the magnitude of the evil succeeded
in engaging a sufficient number to enter on the
undertaking and to form themselves into a regular Association
which has now been in operation during ten
years and has from its commencement provided

work for the women, and carried on a regular system of religious instruction.

“The beneficial effects of their operations during this period cannot be estimated. The internal and final effects of these exertions do not lie within the sphere of human observation; but it is a cheering hope, and one founded on the promises of Him who cannot lie, that in the case of some at least of the many hundreds who have been instructed, the Divine Word shall not return unto Him void, but shall accomplish the end to which He hath sent it.

“The outward and immediate effects have however been very encouraging. By the work provided for them, much time which would otherwise have been unprofitably and sinfully spent, has been employed to the best advantage.

“Habits of industry have been formed, and the individuals have been led to feel, not only that they were acquiring what was for their immediate benefit, but that they were placed in a position by which they would be enabled to provide for their own support.

“In addition to these labours, the ladies have been instrumental in providing a temporary *Asylum* for a considerable number of females, who on leaving the prison would otherwise have been destitute, and exposed anew to the influence of temptation. They have also been the means of restoring some to their friends or relations, and of placing others in proper situations.”

Up to the year 1834 the attention of the Ladies' Prison-visiting Committee had been entirely confined to the Calton Gaol, while another and distinct Committee had visited the House of Refuge. In September of that year a visit from Mrs. Fry gave a fresh impulse to the work, and this visit it was which, to use the words of one of the most active members of the Scottish Association, "gave rise, in God's providence, to the Society in its present form." The two Committees joined their forces, and receiving a great accession of labourers, designated themselves as the "Scottish Ladies' Society for promoting the Reformation of the most destitute of their own sex in Prisons and other Institutions in Edinburgh and throughout Scotland."

It will be seen from its title that the Sister Society does not confine its labours to prisons and refuges for prisoners. It seeks out and embraces among the objects of its care the poor in work-houses, lying-in and general hospitals, and is ever ready to afford a shelter to those fallen ones who would fain stop in their downward course, and "make straight paths for their feet," if only a friendly hand were stretched out to help them.*

The spirit of enlarged benevolence and Christian

* This class of persons are received from the Committee of the Society for the Protection of Young Females, which, having no Asylum of its own, offered to board at the *Shelter* of a kindred Society those young girls, under sixteen years of age, who might be rescued by their means.

love in which this Society was formed, the utter renunciation of all self-dependence, and the full conviction so earnestly expressed, that "the work being according to the will of the Lord, they would go forward in His strength, and would trust to His all-sufficient grace," all gave promise of blessing and usefulness that has not been disappointed. We may not follow our sisters into the ramifications of their wider sphere, but a trifling circumstance mentioned by one of them may prove to others, as it has to ourselves, the value of words spoken at a season when the heart is more than usually open to the kindly influences of religion, and yet when, but for the exertions of such Societies, there is little probability that these influences would have been brought to bear. The lady to whom we refer was one day accosted in the street by a respectably-dressed woman, who said she could not allow her to pass without speaking to her. "I do not remember you," was the reply. "Oh! but I remember you, Madam. You visited me in the lying-in-hospital, and you urged upon me to 'trust in the Lord.' I have followed your advice, and found Him very gracious; and never," she added, with tears in her eyes, "never shall I forget your visit, or the preciousness of the advice." Who can tell what rays of comfort may have streamed in rich abundance from the recollection of this simple, scriptural word—a word at once of precept and of promise! Who can tell from what depths of despair it may have been the preservative, *what sorrows have thus been alleviated, what cares*

lightened, what evils averted ! Who, while feeling that a single text may, by God's blessing, chase the tear from the widow's eye, lead the orphan to their Father in heaven, and open a door of hope to the destitute, the sick, and the sorrow-stricken, who, Oh ! who could wrap themselves in the mantle of cold indifference and refuse to go forth and speak it, when and as the opportunity may be given ?

But to resume our proper subject. In addition to the Calton Gaol, the Bridewell and police prisons were visited by the Scottish Society soon after its establishment. The number of prisoners in the Bridewell averaged about eighty ; and to secure an efficient system of visiting, four ladies attended daily during the winter months when the numbers were greatest. The advantages of separate cells, introduced about this time, were early felt by the visitors, who, in their Report of 1837, notice that "all the more hopeful cases were from these cells. One young woman stated that during her imprisonment she had derived no permanent benefit from the religious instructions given, whatever impression was made on her mind being as quickly effaced by the laughter of her companions, who turned all these impressions into ridicule whenever she seemed seriously inclined."

The same thankfulness for the attention of the visitors has ever been expressed at the Bridewell, as in the generality of other prisons. Their efforts were seconded by the appointment of a female officer for each flat in 1841, and this step, so important

in the great march of prison reform, was hailed by them with gratitude and hope. The usefulness of their own connexion with the workhouses was also especially felt here; many of the prisoners being confined for crimes committed in the desperation of pressing want by persons unable to earn their bread, and whose cases they have subsequently followed up when they had become inmates of the more respectable asylum. Some of the aged prisoners the Committee mentioned as proper objects for the workhouse on their discharge from the Bridewell. Some of the younger prisoners have been recommended to domestic service, and are now filling respectable situations to the satisfaction of their employers. The restoration of one young woman to the home of her parents in Peebles has been a source of the greatest gratification, and is itself an abundant reward for all their labours. Her friends hold a respectable position in life, and there is every reason to believe that she is returned to be a blessing to their declining years. She has since written to express her gratitude for the kind instruction and attention bestowed on her. Several young persons have been admitted to Refuges from this prison, and there has been good ground for hope and encouragement to persevere; but even if they were not, as they are, constrained by opposite cases of disappointment, by the return of many, concerning whom they had hoped better things, to the fatal paths of sin and folly, the visitors of the *Bridewell* would desire to acknowledge the "com-

mand with promise" of "Him who cannot lie," as the warrant for their work, and not such evidence as they nevertheless thankfully record of its present and known results.

The Police Prison was one where the detention never exceeded ten days, and there it was felt that daily efforts were specially needed. If the stony heart were to be penetrated, it must be by the *continual* dropping of the dew of God's Word. Great efforts were therefore made to secure a regular attendance, and a Committee of eight or nine members took it in turn to visit this prison. One great object after the reading of Holy Scripture, has been to offer a place of protection and instruction to such of the poor women as may be willing to accept it, "for it has been found that few or none of their friends can ever be prevailed on to take them home till they see some appearance of reform." Many who have been committed to this prison for some first petty offence have been subsequently kept in sight by means of the City Missionaries; and thus the utility of the various parts of the great machinery of moral and religious improvement is manifested, and thus all work together for one common purpose, and that the highest of all, the glory of God and the good of immortal souls.

In 1842 great changes were made in the prison arrangements of Scotland. The Calton Gaol and the Bridewell were united as the EDINBURGH PRISON, the east wing of this building being *exclusively occupied by female prisoners*. The visiting

has been continued as before, and during the summer months, when the ladies are frequently absent, a Sub-matron was appointed by the authorities to supply the instruction which was found to have had so beneficial an effect on the conduct of the prisoners. The opening of the General Prison at Perth has occasioned the greatest change of any yet experienced in the operations of the Ladies' Society,—that of the prisoners sentenced for long terms being removed to that place after trial.

The Police Prison ceased to be a sphere of labour in 1842, in consequence of new regulations under which prisoners were only kept there for a single night on their way to some other place of confinement.

At an early stage of their career, the Scottish ladies had strongly felt the indispensable necessity of some separate establishment under their own control,* where those women who showed signs of repentance might be received on their discharge from prison, or hospital. Without this their efforts would in all human probability be vain. But they had no funds wherewith to provide such an Auxiliary, and, under these circumstances, the Governor of the House of Refuge kindly granted them the use of a large room in a separate tenement.

* The Asylums of Dean-bank and Borough Muir Head are connected with the City Prisons and under the management of the authorities, and although every facility is given for the reception of cases recommended by the ladies, the board of each person received from them is charged to their account.

ment of that building. This they caused to be subdivided into six small apartments. A Matron was engaged, the ladies paid for the board of their inmates, while the proceeds of their work went to the funds of the Refuge.

This small Asylum, called the *Solitary Wards*, was the scene of many experiments, the result of which has been to secure a far more efficient system for the present Institution than could otherwise have been attained. All experience is useful, none perhaps so useful as our own, and the mistakes of to-day are often the securities of to-morrow. There is one principle in human nature that, ever ready to assert itself, is yet too often overlooked even by those who are the most anxious to judge, in order to discipline it aright,—the desire to be trusted.

It is not enough that Christian love has gone out into the highways and hedges to meet the erring, and has brought them to a shelter and a home, she must extend her charity to their purposes as well as to their persons; she must believe that her strongest hold upon them is in the evidence her plans afford, that her hopes of reforming them are based on her faith in their sincerity. No matter what the previous conduct may have been. That is to be forgotten. The very ground and principle of admission to all Asylums is the avowal of a desire to set out afresh—to lead a new life. This desire is the seed and germ of it, and this must be watched indeed carefully, bringing to bear upon its tender growth all the fostering

appliances of a loving wisdom; but we must beware of numbering among those the cold chill of a distrustful suspicion.

The regulations of the Solitary Wards were somewhat stringent. The women were only received on condition of being locked and bolted in, and they were to remain for three months. They were only permitted to go out for public worship on the Sabbath, and the evils to be apprehended from want of exercise would, it was hoped, be obviated by dry-rubbing. They were assembled morning and evening by the Matron for family prayer, and were further instructed in the Scriptures by her, and by a lady who visited daily. It was at first determined that the inmates should never meet except at prayers; but when the long winter evenings came, and candles could not be allowed for the separate wards, they were permitted to assemble in the Matron's apartment for work and serious reading,—a plan which was found very beneficial, and which was so agreeable to the women, that the threat of banishment from the evening meeting was the surest check on refractory or improper conduct. The Solitary Wards, it is hoped, were useful to many. Of the nineteen first admitted, five only withdrew, and four of these within a week of their entrance.

The advantages of the House of Refuge were many. The board of the women supplied at two shillings a-week; the screened seat in the chapel of that Institution affording the quiet oppor-

tunity for attending the public ministrations of the sanctuary ; the sanction of the Institution itself ; all these were privileges felt and appreciated by those who availed themselves of them. But there were also serious drawbacks. The profits of all the work done were given to the House of Refuge, and although this might be perfectly just in itself, it tended to keep down and cripple the funds. But the want of space and of a place for exercise was that most severely felt. The health of Matron and inmates gave way entirely, and it became absolutely necessary to remove them. They were most kindly received at the Ladies' House of Industry as boarders and assistants in the household work. The benefits of this change were soon apparent. Health returned to the women, and the working in common, brought into notice faults of temper which there had been no opportunity of correcting while they were undeveloped by temptation. Still the want of an Institution of their own was deeply felt by the managers, in spite of all the kind assistance they had received from the co-operation of their friends.

A second visit from Mrs. Fry, in the autumn of 1838, gave a fresh impulse to the Society, and through her earnest representations and conclusive statements, a general interest was excited, and such a sum of money collected as enabled the Committee to feel that their long-desired object, the establishment of a permanent Shelter was now, after so many struggles and trials, within their grasp.

Two adjoining houses were taken in Gilman's Close in the Grass Market, a district of the town where they could be got on easy terms, with a garden behind. Thus no money was expended in building, and the fittings were of the simplest kind, though their neatness and propriety make them stand out in pleasing contrast with all around. By divisions and subdivisions sixteen solitary rooms were contrived. There is also a sewing-hall, a school-room, a good wash-house and laundry, a convenient kitchen, Matron's apartments, and a Committee-room. The ground attached is equally advantageous, consisting of two gardens in which vegetables are raised for the house, and two bleaching-greens affording every facility for washing operations and for healthful exercise.*

An assistant Matron was soon found necessary, and on occasion of the alliance formed with the Society for the Protection of Young Females, a third Matron was added and also a teacher, half the salary of the latter being paid from the funds of that Society.†

The internal management of the house can hardly be better described than in the words of a clergyman who lately undertook to plead its cause:—

* The rearing and feeding of pigs is added to the employments of the women, and figures in the cash account as a profitable speculation for the establishment.

† This Society was broken up in January, 1851, the balance of 37*l.* being paid over to the account of the *SHELTER*.

Such as take refuge within its walls, are placed in circumstances the most favourable (under the divine blessing), for bringing them to a sight and sense of their true condition, and for leading them to the throne of grace for pardon and grace to help them. They are taught the knowledge of God and the way of salvation by Christ. They are accustomed daily to join in the exercises of prayer and praise, to hear the voice of Christian counsel and instruction, and they have leisure to meditate on the Word of God. They are at the same time employed in labours that help to defray the expenses of their maintenance, to form them to habits of industry, and to prepare them for supporting themselves when they go back into the world. The results of these plans have been such as both to justify and to reward the efforts made,—and though less good may be done than some might wish and others expect and demand, still the good really done is quite as great in proportion to the agencies employed as is that effected by the ordinances of religion, the efforts of benevolence, and the provisions of the laws in society at large. In spite of the (supposed) ungenial soil, the harvest is as great in proportion, in the one case as in the other." To his striking testimony of so faithful and experienced labourer in the Lord's vineyard as the Rev. W. Given we need add but a few facts in confirmation, and we have done. A system of reward tickets having been introduced, many of the inmates have, during the last year, 1850-51, obtained them every

day without exception, although they are very strictly dispensed. They bear a small money-value, and some of the women, on leaving have received eight or ten shillings earned in this way, and placed in the Savings' Bank for their use.

Of those who have left the house they have in general good reports. One R. N., who, some years ago left the Shelter and went to service, afterwards married respectably and emigrated with her husband. He died on the passage, but on her landing at New York, she got her step-child into an Orphan Asylum and then applied for a situation in the same Institution for herself, which she obtained with a liberal salary.

The Matron of the Shelter had occasion to go into the west of Scotland lately, when she met with five of her former pupils of whom she gave an interesting account, while they appear to have been refreshed and encouraged by her visits, and her own heart was gladdened by seeing so many walking steadily and respectably and giving satisfaction to their employers.

One young woman has for some years discharged the duties of confidential servant in the house with unwavering fidelity, desiring no better employment than to serve the Institution to which by God's blessing she owes so much.

Eleven, after periods of from two to six years in service, are still conducting themselves creditably ; some of them affording the higher hope, that they "serve the Lord Christ."

There are several most peculiarly interesting cases of married women who have been enabled to break off the dreadful habit of drinking and are now faithfully discharging the duties of home.

The number in the Shelter is generally about forty; of these the Secretary records that they "work industriously and cheerfully for the Institution that shelters them, not grudging their labour, but willing at all times to exert themselves to the utmost. Many of them employ their intervals of leisure in learning portions of Scripture."

Several have died after giving evidence of a change of heart.

The Committee pass to the scene of their labours through streets where idleness and starvation, degradation and wretchedness meet them on every side, making their hearts sick within them; but when the gate of the Shelter closes behind them, what a contrast is presented! Within its walls quiet order and busy industry abide; there is fresh air, wholesome food and decent clothing; and the desire of their hearts, as the thought of the misery without recurs to them, is for larger means, that greater numbers might be admitted to a share of the privileges within the walls.

During the past year (1851), the invaluable privilege of a regular attendance at church has been obtained for the inmates of the Shelter. For a long time the difficulties with which this was beset appeared insurmountable. In passing through the Grassmarket and the Vennel the women were fre-

quently met by old associates, who mocked and hooted at them, and on one occasion even attempted to knock their Bibles out of their hands, using threatening language that the Matrons, terrified, were tempted to give up the attempt in despair. At this extremity, He who has commanded us 'to forsake the assembling of ourselves together' made a way for these poor women to obey command, by inclining the hearts of the Executive Committee of Heriot's Hospital, who through the intercession of the Rev. Mr. Smith, of the Tolbooth, gave permission for them to pass to church by a private walk in Heriot's grounds, to which they have an entrance from their own garden.

We conclude our notice of this most interesting and useful establishment with an extract from a letter of one who, having left the Shelter to return to her father, who had emigrated to Canada, thus vented her longing regret with which she looked back to the spiritual privileges she had enjoyed there:—"My eldest sister went to place this letter in a village about twenty miles away. I wrote a letter to you,* and sent it with her to the post. Last summer was over and no word came,—the winter and no word. I did not know what to think, whether you were dead or alive; I did not know what to do. I went into the woods and prayed to God that he would send me some way, somehow or other, that I might write another. I might have got paper if I had known my way

* This letter was never received.

house, or any other place ; but we lived so far from any house, I saw no one. I was like a mad person. I grieved so to think I should never see you again, or any of my teachers. I don't like this country at all. I have just heard three ministers preach since I came. I may thank God I have heard so much. I can say with David, 'O that I had wings, that I might flee away and be at rest.' What I was back to thee again. Many a time I wanted to be out of the Shelter, that dear blessed place ; but I would give all the money, if I had it, to be back again. My dear companions, if they are here yet, tell them from me never to wish that ; they do, they will be sorry if they do. One thing I ask of you,—O remember, don't forget to pray for me. I think some of you have been praying for me, for the temptations I have shunned are a danger to me."

A very recent communication from one of the Shelter Committee gives a most encouraging account of its present state :—"It is quite full now ; we have had no disquiet about its affairs during the summer, and we have several inmates of excellent conduct, as far as their stay goes, which is upwards of two or three years. The Shelter women have been much interested in patchwork of a very good description. A tailor offered the Matron some old linen scraps and sent two or three sacksful. With these they have made five-and-twenty bed-covers, several rugs, and a floor-cloth for our Com-

mittee Room,—all really good-looking. The bed covers are lined with unbleached calico, and bound with scarlet worsted binding. They are warm and look very tidy. This may be a hint to you."

The Shelter receives prisoners discharged from Cupar, Paisley, Aberdeen, or any other County Gaol from which a case is recommended, if there be a vacancy, and in most instances takes them gratis. The average weekly cost of each inmate is 5s. 10d.; the average produce of work of each inmate, 2s. 10d.; leaving the actual cost of each, 3s. The important testimony to the value of this Institution that is given by Mr. Hill in his "Eight Report on the Prisons of Scotland," will, it is but reasonable to hope, be influential in securing similar establishments in other large towns, such as Greenock, Paisley, &c., where the want of them is felt as so serious a drawback to the usefulness of prison visiting. That gentleman says,—“The Shelter . . . was established by some benevolent ladies, and is carried on under their direction and superintendence; and the state of the Institution reflects much credit on all concerned. . . . It is all probability it will be the means of rescuing many from profligacy and crime, who would otherwise have had but little opportunity of entering on a virtuous career, however strong the desire. . . . A judicious and well-conducted plan like this, for mitigating the sad evils for which there is at present no provision, has a strong claim on public

empathy and support ; and I sincerely trust that the appeal that is made for the Shelter will be generally responded to."

And now, having thus spoken of the great encouragement which has attended the labourers in the Shelter, we may be asked,—“Is it indeed *all* right?” has everything prospered in their hands? We answer in their own words:—“The reply must be a humbling confession that the work has been pursued amid many difficulties and disappointments; it while the Lord is to be praised for those marks of undeserved mercy of which we have spoken, we would desire to trace in these disappointments the same Divine love and wisdom, and to be led thereby to pursue our labours more steadily in the spirit of humility, under a consciousness of the insufficiency of all human arrangements in themselves; and in more simple dependance on the Divine guidance and blessing, giving more entirely the glory of any favourable result where alone it is due, even to the God of all grace.”

In connexion with the Scottish Ladies' Society are Associations at Glasgow, Perth, Greenock, Paisley, and Aberdeen.

The North Prison and the Female Refuge, the House of Industry for Indigent Females, and the Dispensary are visited by the ladies of the Glasgow Association. The want of prison visitors is painfully felt here; for their visits are always well received and anxiously looked for, and there is a great increase in the number of female prisoners.

But while those ladies who are engaged in the work would earnestly desire further co-operation they have much satisfaction in referring to the regular labours of three salaried teachers attached to the prison.

Different trades are also taught in the Female Prison, at Glasgow, and during one year not fewer than forty-six, thus learned how to get their own livelihood on their liberation. Some little time since, considerable pains were taken to ascertain the present state of former inmates of the Refuge, when sixty-two were found to be doing well, of whom four had been tested for six years, eleven for five years, seven for four years, and none were included under a year and a half. Three persons who had taken servants from the Refuge applied for others. The improvement of the women has been greatly facilitated by dividing them into classes of eight, each class receiving religious instruction for one hour in the week from one of sixteen ladies who have agreed to this plan. The Matron and teachers have felt their hands much strengthened by this arrangement; and for the deep anxiety felt by these latter for the spiritual welfare of their charge, and for their unwearied attention, the ladies are grateful to Him who has according to His promise, thus provided the very help they needed. The Female Refuge at Glasgow is indeed spoken of by all concerned in its management as one of the most encouraging Institutions visited, and that which projects the highest

hope of ultimate benefit. By the blessing of God, some souls have every year been brought out of darkness into light, and those women who do well there, can more easily obtain work than heretofore.

The visit of Mrs. Fry to Scotland in the year 1838 was the means of exciting such a measure of interest in Greenock, Paisley, and Aberdeen especially, as subsequently led to the formation of Ladies' Associations for visiting the prisons in those places. Public meetings were held, the subject was brought forward by one who spoke that which she had seen and heard,—seen with the sorrowing love of the seeing eye—heard with the discriminating wisdom of the hearing ear. The appointment of female keepers for the female prisoners in Scotland was another result of Mrs. Fry's second visit—how valuable a result it is unnecessary to insist on now that its general adoption has shown the full conviction of its importance, and has rendered it a part of our system of prison discipline. The Ladies' Committee at Greenock visit the prison twice in the week, every facility and encouragement being afforded them by the Chaplain as well as by the New Prison Board. Although the want of a Shelter is felt by them as a serious drawback on their exertions, still, in many instances where there appeared a sincere desire to lead a better life, they have been able to open up a way to it, by giving assistance in work and clothing, and by keeping a superintending eye upon such persons after they have left the prison;

visiting them at their own homes, and occasion sending a case to the Shelter at Edinburgh.

It is needful and well for us all and ever to be in mind that it is as individuals that the erring are to be dealt with ; that however brought together masses in our Prisons and Asylums, it is separately and on the individual consciousness of each, that means of reformation must be brought to bear. Those who feel that to be the instrument of saving one soul from destruction is motive more than sufficient for the devotion of a lifetime, need no other argument to go on their way ; but on others, whose estimate results only as they tell on the general welfare of society, we would urge the consideration that every reformed individual becomes a centre of good instead of a centre of evil influence, and thus diminishes the general amount of crime and consequent outlay indispensable to secure the existence of society.

Perhaps in speaking of individuals, we are apt to overlook the fact of each being mighty good or evil in his or her particular sphere, a centre of light or of darkness, a fountain necessarily casting forth sweet water or bitter. Alas ! that in Scotland as among ourselves, the question must still be asked which shall it be ?

Paisley is become a peculiarly important and interesting sphere of labour since the re-arrangement by which prisoners sentenced to transportation, or to longer terms of confinement, have been removed there from Greenock and the other

local gaols. But the Ladies' Committee, at first fourteen in number, is now from illness and other causes, reduced to five or six. Their visits are regularly made, and they have the satisfaction of being able to refer to several poor girls as having been at least outwardly reformed, and now on their return to liberty, gaining an honest livelihood. One poor child of fifteen, imprisoned for the first time for theft, was afterwards boarded, at the expense of one of the ladies, with a Christian woman and supplied with work. She was subsequently placed in respectable service and is well reported of. Nor is this a solitary instance. Among cases of failure and disappointment, three who were placed in families as domestic servants have entered on a second year of service with credit to themselves and satisfaction to their employers. The want of a Shelter is, however, a source of perpetual inconvenience, crippling the exertions of the visitors and throwing upon them as individuals a burden which they are not able to bear.

The Perth Association, finding how little could be hoped from impressions made during imprisonment, unless cherished by subsequent protection, made a strong appeal to their town and county to establish a Refuge. The appeal was warmly responded to, and the Refuge is now in full activity. Two or three interesting prison cases that occur in the Reports from Perth must be brought forward, as we cannot afford to lose any encouragement

beckoning to an onward path, and would ever gratefully record instances of the presence and blessing of our God upon the past.

One case was that of a girl exposed to great temptations at home through the evil example of a wicked father. At his instigation she committed many petty thefts, for one of which she was sentenced to two months' imprisonment. When in prison her conduct was good, and on her liberation she was sent as a boarder to the Shelter at Edinburgh, and there is reason to hope that she is brought to a saving knowledge of the truth. What an instance of the power that bringeth good out of evil ! for what reasonable ground of hope could there have been that in her original home, she could ever have known any principles, or adopted any practices but those of Satan ?

Another deeply interesting case is that of a young woman of eighteen, who was in prison at the early age of twelve, and repeatedly since ; but having lastly been confined in the General Prison for a twelvemonth, she appeared when liberated quite a different person, expressed a strong desire to do well, and has hitherto acted consistently with this desire,—first in the house of a sister where she showed no wish to go out, except to church, subsequently working in the house with another relation at a distant village. One woman who had appeared very hardened, having been repeatedly in prison, was much subdued before she left for Millbank,

nd has thence written to the Chaplain expressive of her warm gratitude for the instruction she had received.

Cupar—Fife—is also on the list of prisons visited in connexion with the Association, while Dumbarton and Stirling are visited by ladies unconnected with the Parent Society.

A gathering of two hundred ladies to meet Mrs. Fry at ABERDEEN in 1838 testified of a spirit of inquiry and interest already awakened in the Prison cause, which promised well and has fulfilled its promise. The Association then formed has since been in full activity. Once indeed there was a slight falling off, but a subsequent Report tells of the number of visitors being doubled, and of the welcome and encouragement with which their efforts are met by the Governor and officers of the Prison. On one most interesting and significant fact, it would be well to concentrate attention; it is that *since the Industrial Schools have been in full operation, not one girl under thirteen years of age has been found in the prison.* This practical comment on the value of religious and industrial education is worth volumes of dissertation,—would that it might be felt as an appeal by all!

As an instance of *permanent* good resulting from prison visiting there is a case of peculiar interest connected with the Aberdeen Association. A young girl of seventeen had attracted much attention from the circumstance of being in prison with her mother.

On her liberation a place was procured for her. The first testimony borne by her mistress after ten months' probation was, that she had been "steady, diligent and trustworthy." After many years she is again referred to as remaining in the same place, and regarded by the family as a faithful and valuable servant.

The mother who had been much addicted to drink had, from the time of her release from prison, been enabled WHOLLY to give it up. Six years had passed when her case was last mentioned, and she was then filling a situation of trust, to which she had been recommended.

Several liberated prisoners after passing through the Penitentiary and receiving a little help from the ladies at their outset, are now in various ways earning an honest livelihood. Some girls from prison have been placed in schools, where they are watched over by the visitors.

It may be well to make known a plan that has been found to answer at Aberdeen ; that of advancing to liberated prisoners any article of clothing (such as gown, shoes, or shawl) of which they may be in urgent need, to be repaid in weekly remittances when they get employment. It encourages a spirit of independence, and is the means of keeping up the tie between the visitor and her *protégée* always so much to be desired. Of the Penitentiary we find it recorded among the Resolutions passed at an Annual Meeting, "That the degree of success that

has attended the Aberdeen Female Penitentiary is sufficient to encourage those who have hitherto supported it to persevere in the work."

And now does not this Resolution apply with equal force to the whole field of exertion in which the Scottish Ladies' Society is engaged? They have told of hope to stimulate, of showers of blessing vouchsafed from Him whose alone it is to give the increase, to cheer and encourage others to come forward and help them—are they to meet with no response? Are the countrymen and countrywomen of Wallace and of Bruce to sit with folded hands when there are battles to be won and strongholds to be attacked? Surely not when the battle is the Lord's and the strongholds are those of Satan,—surely not when the very weapons are provided by Him who has declared that this battle is to be fought, "not with might nor by power, but by my Spirit, saith the Lord of hosts."

A chapter on Scottish Prison Associations cannot be more appropriately ended than by quoting the conclusive testimony of the Rev. Mr. Smith, of the Edinburgh Prison. He thus writes to one of the ladies of the Association:—

"MADAM,—I am informed that you are desirous of knowing whether I am of opinion that lady-visitors are useful in visiting female prisoners, and I can have no hesitation in stating that they are so, not only in counselling and instructing them while in prison, but in getting situations for, and taking some charge of them after their liberation. I

believe it would be difficult, if at all possible, to get ladies usefully interested in behalf of those females who have been in prison, unless they had previously gained access to them and acquired interest in them while they were prisoners.

“I am, Madam,

“Your most obedient servant,

(Signed)

“J. SMITH.”

IRELAND.

So early as the year 1823 the cause of prison discipline and reformation was considered to be gaining ground in Ireland, where four Associations had already been formed. Two years later four more were added to the number, and the Reports of the Inspectors-General show the importance attached by them to these Institutions. The following passages are extracted from the Reports of this period:—

“ We cannot conclude our observations on the present state of schools and labour (in prisons) without adverting to the valuable accession to our means of ameliorating the condition of the prisoners in our gaols by the establishment of Ladies’ Committees.

“ Notwithstanding the length of time which has elapsed, since the labours of Howard laid the foundation for the improvements which have taken place, it is but within a short period that the peculiar effect of female interference has been tried.

“ ‘ But a few years have elapsed,’ say the British Committee * in their fifth Report, ‘ since it was per-

* Committee of the Society for the Improvement of Prison Discipline.

sonally dangerous for the visitor to pass through the female part of the prison of Newgate. What a contrast does its present state present ! Idleness, dissipation, and licentiousness have been succeeded by industry, order and restraint.'

" Such has been the effect of the labours of those benevolent ladies who gave their attention to that prison ; but happily such labours have not been confined to the British metropolis. Similar associations of ladies have been formed in this country ; and we can appeal to the state of the female side of the Newgate of Dublin, to exhibit a contrast between an earlier and later period similar to that above described.

" These labours have been further extended to the county gaols, in which the conduct of the female classes has, in several instances, borne unequivocal testimony to their invaluable efforts ;—nay, in that class of offenders, and under those circumstances from which probably the least good could be expected, namely, the convicts at the period of their removal from their counties prior to transportation. The superintendents of that service have expressed their astonishment at the change which was apparent ; instead of a scene of outrage and violence, to which former experience had accustomed them, the deportment of the women exhibited everything that was orderly and submissive. Not only so, but their separation from those ladies to whom they owed so much was marked by an expression of gratitude and a promise of good

ct, which gave to their benefactors the best
 nce of their sincerity, and hope of future
 lment."

is full and explicit and valuable testimony in
 r of the visits of ladies was repeated in subse-
 Reports. In the year 1827 Mrs. Fry visited
 d, and a short extract from a letter written
 r during her stay confirms these statements:—

have been deeply interested in my visit to
 and: the prison cause has occupied a good
 of our attention. Much is doing here, and,
 ally speaking, I think the gaols are in as good
 as in England; many of them are visited by

. There are matrons in almost all the prin-
 prisons, and they are mostly of a superior

Several cases of reformation, or at least of
 alteration, have taken place under their care.

The Refuge at Cork is a very good one, and
 red remarkably well-conducted by an excel-
 Committee and a Matron lately sent from
 und.

n Dublin much has been accomplished by
 in several of the prisons and in their Shelter
 ntitents."

e attention thus directed to those objects was
 up in succeeding years, both in Dublin and in
 parts of Ireland, especially at Cork. The
 ring extract from a communication by one who
 ndefatigable in the cause as long as she was
 itted, will show the difficulties with which our
 ls in Ireland have had to contend:—

“ Three years since, when first our gaols were visited, there was everything to deter us from the attempt. The violence exhibited, and the imprecations poured on any who would learn from us made it a disheartening undertaking, as there was not support where it ought to have been. Often have two or three ladies waited outside till safety could be secured to them on entering. Now, their visits are hailed with delight; and these last few months an order and discipline have been established which we never had before. We have attended, as nearly as local circumstances admit, to your classification; this part of the work, and giving tickets for Scripture-lessons, devolves on me at gaols, Depot and Refuge. In all these places they evince an anxiety most remarkable for Roman Catholics, and the moral improvement exceeds the most sanguine expectations. At the County Gaol the re-committals are lessened by one half. The kind encouragement afforded by the British Ladies' Society has been a great stimulus. I almost feared I could not fulfil my promise of giving rewards to the deserving; and my fears have vanished.”

The Grange-Gorman Prison, which is exclusively devoted to females, received a Matron, Mrs. Rawlins, on the recommendation of Mrs. Fry, who was applied to by the Irish Government, and her judicious management was attended with a large measure of success, and the rapid progress made in education is thus noticed in a statement sent from Dublin:—

“ From April to November, thirty-six who did

not know their letters on coming into prison, can now read distinctly; sixty-two who just knew the alphabet can now read well; with respect to work, fifty who could not sew at all, can do common work and make a coarse shirt; forty-five who could sew a little, have left the prison able to make a fine shirt properly." *

The fact that "the majority of those committed to the Female Penitentiary are totally unlearned in any useful occupations which might enable them to earn an honest livelihood," was represented by Mrs. Rawlins to the Board of Superintendence. The efficiency of her management of *such* materials may be estimated by the account of the work sent in by her to the same Board. The net profit on the laundry and needle-work done by these utterly untrained women, amounted in six months to 111*l.* 7*s.* 1½*d.*, over and above the sum of 39*l.* 4*s.* 5½*d.* put by for the prisoners on their liberation, as an encouragement to persevere in their industrious habits, and as a timely assistance in that hour of need and temptation.

At Grange-Gorman a Bible was placed in every ward for the use of the prisoners. This good work was not long suffered to proceed without

* For those interested in dietaries, we give the official return of that of the Grange-Gorman Penitentiary:—Breakfast, three ounces oatmeal in stirabout and a pint of new milk; dinner, four pounds of potatoes and a pint of butter-milk, meat being only given when it is ordered by the medical officers.

molestation, and the difficulties thrown in the way are such as to prove beyond a doubt the value, the supreme value, of the means by which the work of reformation had been effected—**THE READING OF THE HOLY SCRIPTURES.** It was with the Bible in her hand that Mrs. Fry entered Newgate, it was while reading its precious message that hearts harder than the stone were melted and subdued, and thus too it had been in the sister country, and sad it is that such a work should have met with discouragement.

The Shelter for discharged prisoners in Dublin furnishes no very recent Report, but one case recorded not very long since affords a testimony to the blessing of God as resting on the Institution which is too important and encouraging to be withheld. It was that of J. W., who had been respectably married, but was afterwards estranged from her husband and led astray. We have no inclination to follow the painful steps of her fall, but would rather trace the exceeding riches of that grace which sought and saved the poor fallen one, and after bringing her to a knowledge of the truth in the Shelter, made her a witness for the Lord, especially in the latter part of her illness (consumption). One of the Committee, visiting her a few days before her death, rejoiced to see her intelligent apprehension of Christ and the way of salvation through Him alone. She asked the visitor to read the parable of the Prodigal Son. *During the reading she often exclaimed, "Oh, every*

word of that is written for me ! I can look back to the time when in the house of — I was surrounded by everything that money could give,— dress, and feasting, and flatteries. Even then, in the midst of all, I was wretched, and though I tried to enjoy, and to persuade myself that what the wicked people around me said was true, and that I was ‘so fortunate, so happy,’ and though, in the words of the parable, I would fain at that time ‘have filled my belly with the husks,’ yet I tried to harden myself ; but, O the mercy of the Lord that has brought me to this ! I would not exchange this suffering body and this death-bed for all that the world could give.”

Refreshing indeed it was to witness the delight with which she dwelt on the Father’s gracious reception of his long-lost son ; meeting him while yet a great way off, preventing the petition to be the hired servant by welcoming him at once to his forsaken place of son. “Blessed consolation !” she exclaimed many times, “every word of it is mine.” The doctor looked in, and inquired how she was. She was in extreme suffering, but her instant reply was, “Oh, sir, in great pain of body, but receiving blessed consolation !” She then asked for the hymn, “There is a fountain filled with blood,” and dwelt with much enjoyment on the verse beginning, “The dying thief rejoiced to see,” &c.

The next time her friend called to see her, she was told that poor J. W. had entered into rest.

From this, as from similar Institutions, some few

of the inmates have, after a course of steady conduct, which enabled the Matron to recommend them conscientiously, obtained situations as domestic servants, in which they have since remained ; some have proved utterly careless and unimpressible ; some, even among those of whom better things were hoped, have plunged again into sin ; and this must needs be,—there are “few that go in at the strait gate.” But notwithstanding all discouragements, the Managers of the Shelter feel and would gratefully acknowledge, that “hitherto the Lord hath helped them,” and that, “having obtained help of God, they continue unto this day.”

Once a good-looking girl of fourteen took refuge within the walls of this Institution under such peculiar circumstances as might almost give rise to a feeling that for her special benefit the Shelter had been raised up. It certainly would furnish encouragement to persevere, if this case stood alone as an evidence of permanent usefulness. The poor girl had been taken to her parents, who had been sentenced to a long term of confinement previous to transportation. No friend, no asylum opened its gates to her, and the dreary years of what should be, *happy* childhood, were passed in prison with her father and mother. When they were sent abroad as convicts, she was turned out of the prison, while the fact of her having been an inmate there, closed every respectable house against her. “In this forlorn condition she was received at the Shelter, and after being carefully instructed by the Matron,

was placed in a situation, where she remained and enjoyed the entire confidence of her mistress." Poor outcast child of misery ! but for such a home, such motherly training, where wouldst thou have been ere this ? Come then, oh come ! we intreat you ! whether in England or in Ireland, come, you who can—with money and with influence, with time, with loving-kindness, with whatever talents the Lord has intrusted to your keeping, come to the rescue of these victims—victims not so much of their own sins, as of the sins of others.

How *pleasant* the work is found may be told, by way of farewell to Erin, in the words of one who wrote thus to Mrs. Fry on occasion of giving up her visits to the Convict-ships in Cork, when the Dépôt was removed from that place :—

"Dear Mrs. Fry,—Though I almost fear intruding on you, yet the link of connexion with your Society being broken, leads me to send you a line of grateful acknowledgment for having directed my attention to a path of duty in the Master's service which, though crowded with difficulties, painful oppositions, and nothing to gratify natural feelings, yet has so manifestly been favoured with the presence of Him without whom all our doings and strivings are nothing worth, that I can truly say, looking back at eight years' standing alone as I did in the work here, that the happiest and most peculiarly favoured moments of my pilgrimage were those when, sitting alone with those poor banished ones, the dew of Almighty favour seemed to descend and soften the obdurate feeling, as well as

to encourage the feeble effort to implant instruction. It was very trying to me not to be able to visit the (last) vessel, but the account of the women's conduct from the doctor was most satisfactory, as well as of those he had taken out before. It is to me cause of grateful thanks that I was preserved from yielding to nature's selfishness, to which I was often tempted, in giving this work up; but your words, 'Beware of fluctuating from your Master's cross,' sounded so in my ears, that I dare not disobey; and now I feel so much the loss of this interesting engagement, that I have almost determined to visit the gaols again if I can find time from the schools.

"I was privileged to visit sixteen vessels, about 2,000 poor convicts, many and most of whom had learned some portion of Scripture. 1,500 Bibles were distributed, besides tracts and books; but oh! how unfaithful have I been, though so highly favoured in being permitted to engage in such a work alone; but the responsibility has often weighed me down. Well, I believe that if ever I am permitted to enter the heavenly Jerusalem, I shall meet there some of my poor exiles.

"To you, dear Mrs. Fry, who pointed me to the work, I owe most grateful feeling; and to Him who kept me from giving up, when nature often failed, I owe much more than life or health can give. Yours, &c. C. C."

Can this work and labour of love be more *earnestly* or *effectually* commended to the thoughts or affections of her countrywomen? Surely not.

CONVICT SHIPS AND PENAL COLONIES.

ALTHOUGH the ladies began to visit the Convict-ships in 1818, it does not appear in the documents from which we draw our information, that the Subcommittee for Convict-ships acted distinctly from the Newgate Committee until the year 1830. It is noted in the Minute-book, that in June of that year "the ship 'Mary' was visited by Mrs. Fry and Mrs. Pryor together twice, by Mrs. Fry and Miss Irving once,—by Mrs. Fry alone twice."

Some notices which indicate the state of the prisoners, who at that time were sent direct from the various prisons to the ship, are interesting in contrast with the existing arrangements. The ships then remained five or six weeks in the river, and it is stated that "it appeared needful to apply to the authorities in order that provision might be made for the infants, for the sick, and for others requiring *special attention.*" Resolutions were passed which

equally exhibit the need for such interference, and the zeal with which these, the earliest labourers entered upon the duties of the new and untried field before them. After their plans were matured, and had received the sanction of Government, the mode of proceeding in regard to the convicts was as follows:—When a ship was taken up, notice was given to the Committee to provide a certain number of articles for each prisoner, to be distributed by the ladies after they were on board. This it sometimes, as in the case of the “Mary,” required five, six, or even eight visits to accomplish. Each woman was supplied with a bag for her clothes, and another for her work. Combs, scissors, thimbles, and, if necessary, spectacles, were given to them; and a third bag, with a supply of haberdashery, and materials for knitting and patchwork,* with books and tracts, was also provided. There were then no Matrons in the ships, and some of the articles were left to be given out by the Surgeon Superintendent, because the unsettled state of the prisoners until they had been for some time at sea, and the inevitable season of sickness was past, made it more advantageous to keep the materials for employment in reserve.

Through the kindness and liberality of the British and Foreign Bible Society, the ladies were enabled to give to every convict who could read a

* This, although still supplied to the Irish convict-ships, is no longer required by our own, as the women are now furnished with Government work.

copy of the New Testament with the Psalms annexed ; and for those who could not, copies were left with the surgeon (the officer who has the sole management of the prisoners on board), to be given to them, if, as was frequently the case, they had learned, during the voyage. The schoolmistresses were selected from the best-educated prisoners, and rewards were provided for them, if they fulfilled the duties of the office to the satisfaction of the surgeon.

Rules were read by the ladies to the women, as they were assembled in parties of twenty or more, either in the hospital of the ship, or in some clear space on board. The bibles were given to them, a portion of Scripture was read, and a few words of exhortation were addressed to them. This little service was frequently concluded by the offering up of prayer, and sometimes a few verses of a suitable hymn were sung ; and many deeply impressive scenes are graven in the memories of the visitors of these poor outcasts in the prison ships.

The various arrangements made at the first-recorded meeting of the Convict-ship Committee continued to be carried out for several years with great regularity ; and the improvement evident in the state of the convicts on their arrival in the Colonies is referred to in the following extracts from letters addressed by the late Rev. Samuel Marsden to one of the members of the Committee :—

“ I could not have conceived that any ship could have been fitted up so as to have afforded accom-

modation to the unfortunate female exiles as the Wellington was. The women had not that low, vicious, squalid, dirty look that the women at former periods have had when they arrived. I trust that now they are landed, many of them will behave well in the Colony." "There is a young woman, G. B., who came out in 'The Friendship,' and was formerly in Newgate under the instruction of Mrs. Fry, whose conduct has been very good. No woman could behave with more propriety than she has done since her arrival. She lives close by my house, so that I have had an opportunity of observing her conduct from the time she landed to the present.

"I took a female servant from 'The Friendship,' who has lived in my family ever since.

"I am fully convinced that many an unfortunate female would return from the paths of vice if she had only the opportunity. The present inquiry into the state of this Colony before the Committee of the House of Commons will greatly benefit this country. . . . I can speak from experience, that for the last twenty-six years it has been the most immoral and wretched society in all the Christian world. Those only who are intimate with the miseries and vices of large gaols can form any idea of the colony of New South Wales.

"I know what Newgate was when I was in London in the years 1808-9; at that period I was in the habit of seeing that miserable abode of vice and woe. What has been done in Newgate, may

be done elsewhere, if suitable means are adopted by those in authority, seconded by individual exertions."

The following letter from the female convicts on board the "Mersey" was addressed "to Mrs. Fry and the Ladies of the Committee, &c.," Aug. 30, 1820, and shows that the influence exercised by them was still felt by the poor women :—

"Honoured Ladies,—Amidst the awful state of feeling which is produced by our forlorn situation, our hearts are filled with thankfulness to that kind and gracious God who gave us mercy by his redeeming Son, and grace by the consoling Spirit which is the Author of all truth, for having preserved us through all the dangers of a tedious voyage. We intreat your kind permission to present the heartfelt offering of our gratitude for the benevolent zeal you showed in reclaiming us from the ways of sin and error, and for all the care you took of us in prison. We can never make a proper return to Mr. Reid, our surgeon, for his continual watchfulness over our health both of soul and body ; for it is to him, under God, we owe the great blessing of being made acquainted with the Holy Scriptures and the sweets of religion, of which most of us had been ignorant all our lives before, or had forgotten through our depraved habits. . . . We are all in good health, through Mr. Reid's skill and attention, and enjoy an easy and a happy state of mind. We beg leave to assure our good Patronesses that no circumstances whatever shall, by God's grace, make us forget the lessons we have

learned on the voyage, by which we hope to avoid guilt in future, and to lead pure and holy lives.

"We fervently pray for your preservation and happiness, and offer our grateful acknowledgments for the feeling attention we experienced at your hands, and remain,

"Ladies,

"Your penitent and dutiful servants,"

(Here follow the names of the women.)

One of these, Maria Williams, subsequently married a clerk at the Government House, and on receiving a letter from Mrs. Fry, she and her husband acknowledged it jointly, and declare that they "can hardly find language sufficient to express their grateful thanks."

Under date of February 21, 1821, Mr. Marsden again writes as follows, from Paramatta:—

"A house of accommodation is at length provided for the female convicts, and is opened this day. I believe the Commissioner is convinced that my statement of the situation of those at Paramatta, addressed to Governor Macquarrie, was not coloured too deeply; their morals were fully as bad as I had represented them, and their miseries as great. I am happy to say that they are at this very moment walking, for the first time, to their new habitation in my sight."

In August of the same year he writes:—

"I wrote you on the very day the female convicts were admitted into the new Penitentiary. This building is so far completed as to afford lodg-

ings for the women ; yet every step is yet to be taken for their moral improvement.

“ I have been exceedingly gratified with reading the Report of the Committee of the Prison Discipline Society, and am encouraged from that Report to look for better times ; and I have no doubt but the period will arrive when we shall be able to class the prisoners and find them suitable employment ; till this is done, they will not make any great advances in the improvement of their morals. If we can improve the moral habits of the women they will aid in improving the men ; and I hope at some future period, we shall be able to give a better account of those who have come from under your instruction, by being able to second your exertions after their arrival. I know numbers here who have become good wives and mothers, that were once lost to society, and to themselves.”

It should be stated here, that previous to the opening of the prison, or, as it is more usually called, the Factory at Paramatta, no accommodation was provided for lodging the female convicts on their arrival in New South Wales.

In the year 1831 a letter was received from Mr. Marsden, in which the following passage occurs :—

“ It will give you pleasure to hear the state of our Penitentiary at Paramatta. The whole system is, I think, as good as we can make it at present. I have witnessed the state of the female

prisoners in this colony for almost thirty-seven years, but I never saw them under such order and discipline as they are at this time. It has taken many years to accomplish the object. Much praise is due to the Governor and Mrs. Darling for the support and countenance they have afforded to this establishment. I shall always feel grateful to them for the relief they have afforded me in the discharge of my duty to the female convicts. For twenty-four years after my arrival here, the women were exposed to every vice. No protection was given to them; they lived in the greatest misery and woe, and died under the heaviest load of guilt, both of body and mind. In 1821, some were admitted into the Penitentiary; since that time we have been improving their accommodations, classing them, finding them employment, and regularly giving them religious instruction."

The Gentlemen's Committee of Management at Paramatta, in answer to some questions sent by our Committee, have added some useful information, which we subjoin:—

"Though the Committee (at Paramatta) are not sanguine in their expectations that moral reformation often occurs, yet the number of women lately rewarded for length of service by the Ladies' Committee of the Factory, and of those who have obtained tickets of leave under the new regulations, may be considered some evidence that at least they are better and more regular in conduct. The

numbers too ~~are~~ much diminished in the Factory, and applications for female servants continue to be numerous.

The account of the Factory at Paramatta, given in Mrs. (now Lady) Darling's letters, agrees with Mr. Marsden's Report, as may be seen in the following extract:—

“The Ladies' Committee still continue their exertions, and I cannot but hope with much success. The interior arrangements of the building, and the behaviour of the women are extremely orderly and decorous.” Again: “I think our Gentlemen's Committee of Management, as well as our Secretary, in her letter of January, 1829, speak too modestly of the success which has followed their exertions. The difficulties and discouragements are many, and much remains to be done; but this was to be expected, while the success was doubtful, and yet that has exceeded all we even hoped. Many ladies have assured me that their servants (formerly convicts taken out of the Penitentiary or Factory) behave remarkably well; sixty-five have been rewarded, and from the beginning of July, one hundred and sixty-eight have been married; and sixty-eight have received tickets of leave for good conduct.”

After Sir Ralph and Lady Darling left the Colony, a sad change took place at the Factory. Looms for weaving, and other modes of employment had been introduced, which had greatly contributed to the favourable change described in

the foregoing pages, but the working of this machinery had been attended with great expense. The articles produced could be procured at a cheaper rate from England.

In 1836, the Factory was visited by a lady whose Report was received with the deepest regret. A few extracts from a paper drawn up by her will convey to our readers some idea of the state in which she found its unhappy inmates :—

“ The Factory, when I saw it, appeared to me very unfit either as a place of refuge for the unassigned convicts, or as a house of correction ; as a refuge from the indiscriminate mixture of characters, so that the bad soon became worse, and the most depraved held sway over the trembling novices in crime. Here I am tempted to quote one instance (out of many similar) in proof of this assertion—that of a young woman whose countenance peculiarly attracted my attention, as manifesting a spirit of mingled shame and sorrow. In reply to my expressions of regret to see one so young and apparently respectable in such a situation, she answered, tears streaming down her cheeks : ‘ Oh ! I did wish to do better, but it’s no use here ; and though I have seen a deal of wickedness, I have never been where there is so much badness as in *this* place, and nobody takes account of it.’ ”

“ She then told me that when she left Newgate she sincerely desired to lead a new life ; she had learned more of God and of the dreadful consequences of sin than she ever knew before ; and she

ssed Mrs. Fry and the ladies, who had led her hope for mercy through the Saviour; that when she entered the Factory she thought of these things, and resolved to read her Bible, and to pray as the lies had told her to do; but the blessed book was snatched from her hands; she was 'jibed at,' and 'had no rest nor peace until she gave over being sorry.'

"Then the Factory is unfit as a place of punishment, for such is the construction of the building that it admits of no greater separation than three classes. In the third class, composed of characters the most depraved and desperate, I found nearly three hundred women. They were altogether in the court, some sleeping in groups upon the ground, some quarrelling, some swearing and singing,—a few of them apparently intoxicated."

We do not give the whole of this description, nor would any part of it have been introduced here as leading to another scene peculiarly illustrating our subject,—that of these very women subdued, and melted by "the power and charm of goodness."*

After saying that she regarded the want of employment and of adequate religious instruction, as the causes of the painful state of things in the Factory generally, our correspondent proceeds to relate the manner in which she was received by the men or women :—

"Hardened as were the characters of this class, my own experience bears faithful testimony that

* Dr. Chalmers' Letter to Mrs. Fry.

there was still many an ear open to the voice of the Gospel, many a heart which responded to the sympathy of a Saviour's love. I stood *alone* among them all, with no other defence against insult but that which the Bible afforded me; yet during an interview of two hours' duration, not a word was uttered to alarm or distress the most refined. The only language which I then heard was that of blessing; the only sounds which fell in murmurs around me were those of bitter weeping, although I said many things which human nature in its best state feels it hard to bear.

"I called upon those who had been at Newgate to stand forward. Several did so, and acknowledged the instruction which they had received, and that they had been supplied with Bibles, which had since been destroyed. I spoke of Mrs. Fry, and they blessed her! I answered, 'And yet you are here. Oh! how would Mrs. Fry weep over you, could she see you degraded to this lowest condition of vice!' One woman standing near me exclaimed, 'If Mrs. Fry were here we should not be as we are. It's no use to be better, for if we did try we should be *set at like dogs!*' This woman related the treatment she had received from her master because she asked to go to church." But we leave the subject here.

The evidence of feeling, even in those the most degraded, may well encourage those to persevere in this work who knowing what the Lord has done for their own souls, would point their fellow-sinners to

precious blood of Jesus, which "cleanseth from
n."

ans for the improvement of the building at
matta and for the introduction of a better
m of prison discipline have subsequently been
ted, and we have the pleasure of adding one
ct from a letter kindly communicated by Dr.
rning (to whom it was addressed) to the Con-
Ship Committee. The writer was a member of
mmittee formed by Dr. Browning in 1843, to
the women in that prison.

Monday, May 29.—Mrs. T. and I went to the
ory to-day. You will rejoice to hear all is
g on well. Mrs. Smythe really seems to do her
. She has great horror of vice, and is most
and determined in resisting and endeavouring
vercome as much as possible the dreadful
avity which prevails in the Factory. There is
gree of decorum and propriety observed which
inly did not exist before; and the women seem
aware that to gain Mrs. Smythe's favour or
indulgence, they must at least behave with
ard decency.

Some have shown great sullenness, and do not
ce the least compunction. Others often weep
rly, but I fear it is more on account of their
shment, than from any better feeling. It is
, very dreadful to see immortal beings in such
mentable state—almost hopeless—some not
e twenty years of age. Often when I return
e I cannot help weeping to think what will

become of them, and what can be done for and with them. Only Omnipotence can subdue and soften them. I will not cease to pray for them. There is a body of women on whom the Governor is trying a new plan, and it is of these I have the most hope. They always seem very thankful for our visits, and very anxious for our return. Several have appeared much affected, and have expressed anxiety to amend their lives, with a dread of again yielding to temptation, and a desire to be instructed in the way of salvation, confessing themselves to be great sinners."

Although no *new* convicts are sent to Sydney, the factory at Paramatta is still retained for former convicts, of whom we occasionally hear—of some good, of others evil report.

Such had been the state of things while the convict women had been transported to Sydney; and now turning to the information from Tasmania, the colony to which all convicts have been sent for some years past, we have more ample details, from which, if our limited space allowed, we could bring statements before our friends of a varied yet, upon the whole, we think of a more satisfactory character than those from New South Wales.

The management of the convict women under Dr. Browning's care on board "the Margaret" seems to go far towards proving that under an efficient system of discipline the charge of a female convict ship involves no insuperable difficulties. The great principle which Dr. Browning desired ever to keep

fore them was that the "*women themselves must apply their own guardians.*" To raise the tone of moral feeling, as well as to facilitate the general arrangements, a regular gradation of petty-officers chosen from among themselves, was appointed. Their designations were, chief and second matrons, matrons of deck and of division, schoolmistresses and inspectors of schools. The earliest opportunity was taken of assembling them to announce the names of the petty-officers, to state the nature of their duties and those of the other women towards them ; to prohibit all communication between the prisoners and any person on board not of their own sex—all passing beyond the barriers on any pretext whatever—and to issue strict injunctions to the matrons on no account to leave their post during the voyage till duly relieved."

These regulations and the religious instruction given by Dr. Browning secured order during the voyage, and his kind yet firm treatment had such an effect that when he was himself confined to his hammock from the effects of an accident, not the slightest breach of discipline occurred. His orders were transmitted through the various petty officers, and as faithfully observed as if he had been there to enforce them. In fact, the general feeling among them was that they were trusted, and were upon honour with the Surgeon-Superintendent. One woman who had been accustomed previously to assist in the surgery, now took charge of the sick, announced their symptoms to Dr. Browning, and

prepared the medicines according to his prescriptions.

Every thing was done by the women in general to show their sense of his previous kindness and to keep him from anxiety, and on his recovery, joy was manifest in every countenance. This was in 1840. Many of the women are now well married, and many who are in service are reported to Dr. Browning as remarkably well behaved.

At this time the prisoners on their arrival were anchored in the Derwent River, above Hobart Town, and those persons who wished for servants, came on board to select them. This system was not found altogether free from inconvenience, and has accordingly been given up, and the women are now taken on landing, to the Factory at Newtown farm, or to the Brickfields Factory, from whence they are hired. On taking service they receive two-thirds of the stipulated wages, the remainder being paid over to the Government. A ticket of leave is the reward of good behaviour after a given period, and enables the convict to choose her service within the limits of a particular district. This may be subsequently forfeited by ill-conduct, and the holder sent to the Punishment or Cascade Factory. A convict servant is always liable to this sentence on being convicted after examination before a magistrate, on the accusation of her employers.

There is also a factory at Ross in the interior, and one near Launceston. The difficulty of finding employment at these depôts is one of the chief

drawbacks. Sir John Franklin, when Governor, exerted himself greatly to induce the colonists to supply them with needle-work, and also recommended that the whole of the woollen clothing worn by convicts in the colony should be manufactured, and made by the women as compulsory labour. Under the superintendence of Miss Maclaren (who was sent out to take charge of the women in the Cascade Factory on the recommendation of Mrs. Fry) a system of classification was as far as possible carried out, and several improvements were made. Indeed under Sir John Franklin's government every attention was paid to the amelioration of the system with regard to female convicts. The Brickfields Factory was enlarged, and enclosed by a strong stockade ; every facility was afforded to the ladies of the Association founded in 1841, in connexion with the British Ladies' Society for visiting and instructing the factory women. Under Dr. Browning's auspices the Committee, which had been almost broken up, was revived, fresh members were added, and in consequence of the distance of the factories, the means of hiring a vehicle were placed at the disposal of the ladies by the Government. The kindly feeling excited in the hearts of the women by the Christian sympathy of their visitors, was regarded as an influence not to be slighted, in a state where the bond and the free were perpetually in presence of each other.

It was not long, however, before a blight passed over these comparatively flourishing prospects, and

in 1845 the state of the women was perhaps as bad as it had been in Newgate before the era of reformation dawned upon the abominations of that prison.

The women at the Brickfields Factory formerly classified and employed, might now be seen smoking and rioting almost at their pleasure, so that the ladies going there for servants were obliged to complain of their conduct. The Ladies' Association could no longer carry out their system of instruction, and so many obstacles were thrown in the way of their visits that these necessarily ceased. It is true this state of things has passed away and order is restored, but could it have existed for a month even, without serious injury to the minds and morals of the unhappy women who were exposed to its influence? That the evils which still exist are under the serious consideration of the Government at home is matter of hopeful thankfulness, though at the same time the difficulties which must attend any remedial measures in the present state of colonial society, are such as have hitherto baffled many efforts; still all evil is to be grappled with, and we are assured on the Word of God Himself that if resisted in His promised strength it *shall* be overcome; and to His offending creatures God has declared, "Thine own wickedness shall correct thee;"—"CORRECT," not *destroy*. Is it for us then, liable as we are to fall under the same temptations, but hedged round by the Providence of circumstances, so to order our system of punishment, that, instead of correction, it almost

ecessarily involves destruction to the criminal? May the spirit of love and wisdom be poured out on those who are devising measures in which the well-being of a large portion of our fellow-subjects is concerned!

While the imprisonment of the women was attended to after their arrival in the colony, they were found susceptible of good impressions, and *their conduct corresponded with the means used.* If

were possible to secure the services of a sufficient number of able, conscientious, and experienced officers, actuated by the highest principles, to take charge of the women at the factories, much might be hoped. Real piety when united with sound practical sense, is found to exercise an influence with this unhappy class of persons which can by no other means be acquired. But whatever pains may be bestowed on the convict in prison or penitentiary, it will, after all, be the *first service*, where the result of these must be tested; and it is, accordingly, the experience of one well acquainted with colonial matters that, "if a convict woman get a good mistress she turns out well—if a bad one she quickly becomes degraded."

Convict women having boys under ten, and girls under fourteen years of age, are allowed to take them out with them if they desire it, and have the consent of their husbands. There is an admirable orphan-school for the children of convicts near Hobart Town, under the auspices of Sir William and Lady Denison, with an Infant-school attached, and here the mothers have the liberty of seeing

them once every week, unless they should for a while have forfeited the privilege by misconduct. The management of this school is most highly spoken of, and under the fostering care of its enlightened and benevolent patrons we trust it may, by God's blessing, be the means of securing permanent benefit to the colony.

The system of assignment was abandoned in the year 1844, the plan substituted for it—the probationary system—was not found acceptable to the colonists generally, and this also is now superseded. The latest accounts from the colony inform us that many of the female prisoners were hired as soon as they landed from the convict-ship "Baretto," and that applications for the services of others had been received. The surgeon of that ship, who had kindly written to the Secretary of the Convict-ship Committee, mentions the gratifying fact that he "had received the thanks of some of the employers of those prisoners for his recommendation of such good servants.—Hobart Town, August 10, 1850."

We have inserted the preceding notices of the state of female convicts in the penal colonies, in order that those who feel an interest in the prison cause may form some idea of what transportation is. The outward condition of the prisoners in Van Diemen's Land, if they be tolerably well conducted, is as comfortable as that of other servants, and by persevering steadiness they may speedily obtain a certain position of respectability, which they would find it more difficult to gain in their native

and. We have heard of some who so remembered the lessons they had learned in prison, that they have become instructors of others in good things. Still we fear the state of society is not favourable for fostering the good seed of the Word, which it is the earnest desire and aim of the Prison Visitors in England to implant in their minds. That a difference was perceptible in the conduct of prisoners who had, or who had not been visited by ladies in the county gaols from whence they were sent to the ships before the present arrangements existed, may be learned by reference to the remarks made by some of the Surgeons-Superintendent. Dr. Bromly, who had charge of those in the Lord Wellington, states, "That he had less trouble with the women from Newgate than with all the rest;" and Dr. Marshall, Surgeon of "the Fanny," writes as follows: "I beg leave now to address a few words to your Society on another subject, the necessity that exists for a House of Industry in the metropolis of Great Britain for the reception of female prisoners under sentence of transportation from the manufacturing and agricultural districts, where they might receive a few months of moral discipline, and come under the means of grace, like the inmates of Newgate, preparatory to their embarkation on board any convict-ship. The superiority as regards external behaviour and orderly conduct of the women from Newgate, over those sent on board from most of the county gaols, was early remarked by almost every officer on board 'the Fanny.'" In a few years after-

wards, the idea which was thus suggested to the mind of Dr. Marshall * was realized. By the removal of all the prisoners under sentence of transportation to the Millbank Prison, they are now brought under a system of discipline which tends greatly to promote habits of obedience and conformity to rules. They are also instructed in reading and writing in classes, they learn collects, hymns, and portions of Scripture to repeat to the school-mistresses, they receive the visits of a few ladies in their cells, and by blending the separate system with the associated, in its most harmless form, they are now in a measure prepared to encounter the moral evils of a voyage on board a convict-ship. For many years past, matrons have accompanied them, and from time to time various changes have been made ; and we believe every change has tended to mature the plans first introduced by Mrs. Fry, so that little remains to be done to render the accommodation for the prisoners as complete as the nature of the case will admit.

The women when on board are divided into messes, each mess consisting of eight women, one of whom, chosen for her superior steadiness, presides. In the "Lloyds," a ship sent out in 1845, the berths were so constructed that the boards which at night formed a sleeping-place for each woman, formed in the daytime table and seats, allotted to the use of

* Dr. Marshall was an excellent and pious man, who took great interest in the spiritual welfare of his charge. He was one of those who perished in the Niger expedition.

the eight women who were in the same mess, and light was admitted from the deck or sides of the ship. When the ship was visited at Woolwich, many of the women were seated at their tables, employed in reading, work, or writing. During the voyage they are now employed in Government work, and as many as thirteen or fourteen thousand articles of clothing are made up under the superintendence of a Matron. This arrangement supersedes the patchwork hitherto provided by the Society, and found by the Surgeons so useful as a means of employing the convicts, and still supplied to the Irish ships.

The clothing for the prisoners which used to be provided by contract, and which being ill-shaped and badly put together, was not as serviceable as it might have been, is now made, without any additional expense to the country, at the Millbank Prison; more suitable materials are used, and the garments are made to fit the wearers, who leave the prison in the dress they are to wear in the ship.

The importance of this last-mentioned arrangement can hardly be imagined by those who have not witnessed the excitement which is commonly felt by the prisoners on their first removal to the transport ship. It is most desirable that they should feel the transition as little as possible, and the confusion attending the change of dress when they arrived, prevented their settling down in their berths, under the direction of the officers who accompanied them in the way which it was so

satisfactory to the ladies to observe when they visited the *last* ship which left Woolwich with female prisoners.

The following Report of the state of "the Cadet," which was visited in August, 1847, will convey a tolerably correct idea of the present state of female convict ships while lying in the river.

On the 25th of August, two members of the Ladies' Committee went on board that ship. They found that thirty-four prisoners had that morning arrived from Millbank. They were busily employed, under the direction of the warders who accompanied them from the prison, in numbering the beds and bedding to correspond with the berths. This detachment consisted of those who were to be mess-women. The rest of the convicts did not go on board until the 28th. Three of the ladies visited the ship that day, and the order and quietness which prevailed were most striking, compared with the state of many ships which had preceded "the Cadet."

After a very long visit, the ladies left them in circumstances of comfort which could hardly have been expected by any of them. There was scarcely a complaint from any one. Several expressed their gratitude for what had been done for them in a most affecting manner. Outcasts and criminals as they knew themselves to be, they could not but feel that many a kind thought had been bestowed upon them, and that the Government of their country, while inflicting the punishment which *their* breach of its laws had incurred, were willing

to grant every alleviation which their situation was capable of receiving. A few bitterly felt the degradation to which they had subjected themselves, yet they seemed to accept their punishment with humility. Some who had previously been hardened and rebellious appeared to be subdued. Each received a copy of the Holy Scriptures, and many other books were distributed, which, we learn from the surgeon of the ship, who has recently returned from the voyage, and gives upon the whole a favourable report of his charge, they valued highly.

A very interesting letter has been received from the Matron who accompanied the prisoners in "the Cadet" to Van Diemen's Land. On her arrival in the colony, a situation was offered her on board "the Anson," which she accepted, and she expresses her conviction that "the Lord had thus provided a home for her." She adds, "I am happy in the duties I am called to discharge, and still seek an interest in your prayers for more of that meek and lowly spirit which was in Christ Jesus, feeling myself daily deficient of those graces," &c.

She mentions some pleasing instances of prisoners who had given decided proof of the existence of a work of grace in their hearts. One who had been ill during the whole voyage died in the Colonial Hospital. Mr. Medland, the minister who visits there, was, it is stated, "much pleased with and encouraged by the conversation he had with her." *The Matron visited her just before she died, and said,*

"Are you afraid to pass through the dark valley of the shadow of death?" Her reply was *faintly*, "No, no! I know in whom I believe, the Lord Jesus!" Then stretching out her arms she exclaimed, "My dear Matron, we met in a prison, but now we shall meet in glory!" Her first impressions appear to have been made when in the prison in the country, from whence she was sent to Millbank, through a lady who visited her there.

Mrs. H. states, "Poor F. often with tears of gratitude has said she has cause to bless God" for the visits of the ladies. "I believe her to be a real child of God, and I doubt not of having many hopeful characters here who came out with us."

Several are expressly named whose cases have cheered and encouraged the Matron. One who was dying when last visited by her, was waiting and longing for her departure, hoping that it would indeed be a happy exchange for her.

The surgeon of the ship, whose management of the prisoners seems to have been at once kind and strictly just, received a letter of thanks from them at the conclusion of the voyage, and he states in a letter to the Secretary of the Convict Ship Committee, "that he never did anything for one of them wherein gratitude was not shown in some way;" and he was sure kindness was not lost upon them. He adds, "they often talked of the kind ladies, and showed me all their books, which they valued much."

It is a subject of much thankfulness that a

religious instructor has accompanied the prisoners in several of the ships which have sailed from England lately. We earnestly hope that this privilege will be improved, and that through the Divine blessing the demoralizing effect of the voyage will be greatly mitigated. Little more can be done in the way of preparatory arrangement; the result, under God, must rest with the agents, who are to carry them into effect. May the Lord of the harvest graciously raise up for this work teachers and matrons qualified to fulfil the duties devolving upon them! May grace triumph over every obstacle which opposes its progress in the hearts of these poor outcasts, till they are brought in deep humiliation, in faith unfeigned, and fervent love to the feet of Him who is the brightness of the Father's glory, the Saviour of mankind!

We cannot close this chapter in a more suitable manner than by introducing a few extracts from the letters of convict prisoners to some members of the Ladies' Committee.

The writer of the following had been four years in New South Wales, and was considered a promising character while in Newgate:—

“Believe me, my dear Madam, that it was inside Newgate walls the rays of Divine truth shone into my dark mind; and may the Holy Spirit shine more and more into my dark understanding, that I may be enabled so to walk as one whose heart is set to seek a city whose builder and maker is God! Believe me, my dear Madam, although I am a poor

captive in a distant land, I would not give up having communion with God for a single day for my liberty; for what is the liberty of the body compared with the liberty of the soul?—and soon will that time come when death will release me from all earthly fetters which hold me now, and I trust to be with Christ, who bought me with His precious blood. And now, my dear Madam, these few sincere sentiments I wish you to make known, that the world may see that your labour in Newgate has not been in vain in the Lord.” In a postscript she adds that she had lived at the native school ever since her arrival in the colony, and wished inquiry to be made relative to her conduct.

The letters that have from time to time been received from Mary Callaghan prove the genuineness of one of the most remarkable and satisfactory instances of reformation that have occurred in connexion with prison-visiting. She was twenty-six years of age, had been in prison twenty-five times, and was sentenced to transportation for endeavouring to break out of Newgate,—an attempt which, but for the height of the outer wall, might have been successful. Regarded as a sort of untamable animal, Callaghan was confined in a separate cell, carefully locked in. Hearing her history, a lady remarkable for her tact and influence with the prisoners in general, requested to see her. “As well talk to a tigress.” But the visitor went, and at first soothed and quieted Callaghan much as *she* might have done some infuriated animal. The

ext visit was graciously received, and after many days the poor degraded creature, whom all had thought too bad for hope, evinced a decided interest in the things that belonged to her everlasting peace.

"I just thought," she said, pointing to a companion in disgrace who was near, and who had also turned with the hearing ear to the Gospel message,—“I just thought that if she could open her mouth without cursing, there was a chance for me too.”

It was the happy privilege of her kind friend to see her for many weeks listening to the Holy Scripture with the deepest attention and interest, and singing with delight the praises of Him who we must had “loved her and washed her from her sins in His own blood.”

She was indeed clothed and in her right mind, and after her transportation her conduct was unimpeachable. She subsequently married, and wrote to ———, to communicate the event, saying that she and her husband had to work hard for a living, but that she was well and happy and thankful.

Among the convicts who have justified the hopes excited in Millbank, Elizabeth Martin may be safely mentioned. During her term of servitude, she conducted herself so entirely to the satisfaction of the family, that on her marriage to a free man in respectable and easy circumstances, her master presented her with 20*l.* towards furnishing her house.

Another, sentenced to transportation for life, has received a pardon after seven years' service, on the

intercession of her mistress, in consequence of her faithful discharge of duty. Four servants, who had for some time been living in Hobart Town in one family, had conducted themselves with uniform propriety. The mistress was spoken of as a pious and sensible woman.

Extract from a letter addressed by a French-woman who was visited in Newgate, to a member of the Ladies' Committee :—

“Hobart Town, Aug., 1848.

“Dearest Madam,—I embrace with gratefulness the opportunity you have given me of writing. I am infinitely obliged to you, Madam, as well as to my Lady Pirie, for so kind a remembrance of the poor Louise. . . .

“Nine months are gone since your last visit to me, and many perils and dangers have we experienced, but also many numberless comforts have we received from our only Friend on the deep waters, our Lord Jesus Christ.

“You kindly warn me against trusting in my own good resolutions, lest I should fall again in sinful ways. No, madam, thanks be to Him that do teach me to know my own imperfections and weakness, I have learned that all thoughts coming from the mind, if not sanctified and purified by God's Holy Spirit, are but unfruitful and useless; and then I do assure you, madam, that everything that I do want to assist me to walk hereafter with honesty and uprightness in this momentary world of misery, I do daily ask from God, that He will be

ed to help and guide me in all my ways and
gths ; and this His mercy He show me for the
ur and glory of our Lord Jesus Christ."

he following are extracts from letters of later
:—

Dear and kind Lady,—I cannot express the
itude I feel towards you for your benevolent
kind attention to one who is an outcast from
ty ; at the same time I can say it is an answer
ayer, and that God in his goodness sent you to
and direct me in the way to everlasting life.
I think, what will be that joy if permitted to
: you, my happy guide, in heaven ! It is far
great a thought for me sometimes. Then I
v I must not doubt, and that, nothing is too
or impossible for the Almighty to do. How
ugly is His love to poor sinners realized in
one of the very worst of sinners, who felt her
en would sink her lower than the grave. . . .

Dear Lady, remember me in your prayers, that
Lord will hold me up, that my footsteps slip

. . .
If the prayer of so frail and sinful a worm
yself could be of any avail, I would pray for
choicest of the Almighty's blessings to rest on
"

very gratifying account of L. F. has been
ved from the family in which she has now for
years been discharging the duties of a domestic
ant with fidelity. Her daughter had come out
England, and was settled in the same neigh-

bourhood. L. F. had been a subject of hope while in prison in this country, and that it has been hope fulfilled, is matter of the deepest gratitude to Him who has continued to uphold her.

The letters that follow are very recently received, but the spirit in which they are written, and the prospects opening to the writers on landing, seem to promise well for them also. They were all remarkably well-conducted here, and showed a particular anxiety to receive the instructions of the visitors. The letters are addressed to one whose visits were most regular and most acceptable to them, who has long been foremost in every good word and work.

“ Dear Madam,—By the blessing of Divine Providence we have arrived safe at the land of our exile, after a most perilous and stormy passage. I shall not enter into the details of our voyage, as many of the women are addressing you on the same subject. I hope we are all deeply impressed with the omnipotent power of God in saving us from a watery grave and a fearful death. May it be sanctified to us all, by teaching us the uncertainty of life, and the necessity of preparing for our future state. Your kindness to us at Woolwich and at Millbank, where you so kindly explained God’s Holy Word, is my apology for addressing you, and asking you to be so kind as to let my friends know of my safe arrival. Our voyage is the heaviest part of our punishment to those who behave in a proper manner ; but God has, through prayer to

the throne of grace, been pleased to strengthen us
 forbear and to still all angry passions ; and very
 much have we all to be thankful for, and may our
 gratitude be shown by our future lives. . . . I
 have just obtained a situation as cook in a clergy-
 man's family, and we are all likely to be soon
 engaged. Wishing your prayers, dear madam, and
 desiring to return my grateful thanks to all the
 ladies who so kindly visited me in Millbank, and to
 be kindly remembered to Mrs. — and Mrs. —,
 the officers under whom I was placed there, and
 wishing you many blessings,

“ I am, dear Madam,

“ Your very grateful, humble servant,

“ — — — .”

“ I, with — and —, was appointed to be a
 teacher on board.”

Another of these teachers writes as follows to the
 same kind friend:—

“ Dear Madam,—I am at a loss in what manner
 to express my gratitude to all my kind and bene-
 volent friends, but I feel convinced that your prayers
 have been answered in my behalf, and can only ask
 for a continuance of them, that I may be enabled to
 prove satisfactory to your wishes. Every one of
 us was signed off the ship with a good character,
 which I am sure will give you great pleasure to
 hear. I have got a situation as cook at 12*l.* a year.
 I am sure my good mistress in England would be
 very glad to know this, if you would be so kind as
 to let her ; and please to accept my ever grateful

thanks for your never-to-be-forgotten kindness. If the prayers of so frail a creature can be of any avail, I would pray for the choicest of the Almighty's blessings to rest on you and on all your endeavours.

"Your humble servant,

"———."

One of the convicts in the same ship, writing of the outbreaks that occurred during the voyage, turns them to a very wise and profitable account,—"I trust that this voyage has been the means of showing me more of the heart, so that I shall be more guarded against making acquaintances here." The same writer also speaks of the letters received from those ladies who had been interested for her in prison as the greatest comfort she has. Indeed, there is no doubt that the mere circumstance of knowing there is some one at home who will be pleased to hear a good report, operates powerfully upon these poor degraded women, and, as a secondary motive, is often a means of counteracting the evil influences around. The three women now referred to, had had the advantage of a continued course of instruction from the same visitor from the time of their committal to Newgate till the period of their removal from Millbank, and the satisfactory account of their conduct on board ship, gives strength to the impression that the good seed had not been sown in vain.

It is painful to refer to the disappointment too often felt by those who are watching the conduct of the poor convicts in Van Diemen's Land. That

temptation involves no necessity, as it furnishes no excuse for sin,* is a truth admitted by us in its fullest, broadest meaning; but while we are taught on the very highest authority to pray, "Lead us not into temptation," we are not only justified in making allowance for its influence on others, but we are bound to do all we can to shelter them from exposure. These women are morally weak; the power of habit, former associations, and example are all against them, and it is sad to hear that the character of many is deteriorated after a short residence in the colony. Formerly they were not allowed to take situations in public-houses and taverns; but this restriction is no longer enforced, and the effect is most injurious. One woman who had previously evinced a desire to amend, declared she would rather return to prison than lead the life to which she was bound over in a colonial tavern. If the reformation of these poor women is an object worthy all the pains and expense bestowed on it in England, it should surely be kept in sight, as far as possible, when temptation meets them with all the attractions of restored liberty on a distant shore. If the difficulty of securing external restraint and discipline be confessedly great, this only presses the subject the more closely upon the individual conscience of each employer. To neglect, a large proportion of our convicts trace their crimes—the neglect, first of parents and masters with reference to education, subsequently of those who forgot that

* 1 Cor. x. 13.

the inexperienced girl, leaving her mother's eye, and exchanging a scene of want for one of plenty—well if it be not one of waste—should find a monitor and friend, as well as a mistress, in the head of the household now her home. What need of careful watching!—of kind and judicious counsel! How powerful the influence of example! A large proportion of our women come from domestic service, and many a poor prisoner has told of the Sunday demands upon her time, which have first *habitually* kept her from a place of worship. This compulsory disregard of one command has unclashed the sanctions of another, till “Thou shalt not steal” became as dead a letter to *her*, as “Remember that thou keep holy the Sabbath-day” had been to her employers. The “not-at-home” lie told for a mistress “lurking in an ante-chamber,”* was perhaps the first sacrifice of honesty, one often preceded by the most painful struggles with conscience; the barrier broken down, she became faithless to her employer, and is now the wonder and the scorn of the very persons who have claimed as a condition of their service that she should be faithless to her God.

She is now the inmate of a prison, and for a while finds herself the subject of kind instruction and reformatory discipline; she begins to feel their value. In some few instances from higher, in many more from secondary motives, she is really desirous to carry into practice the lessons she has learned.

* Dr. Chalmers.

se aspirations are perhaps frequently weakened
 he relaxed discipline of the voyage, yet still its
 identical circumstances, the loneliness and the
 deur of ocean scenes, have a softening and
 uing tendency ; but when the convict is placed
 family where the law of kindness, like the law
 tod, is disregarded, where neglect is again her
 ion, and where she is exposed to fierce and
 ng temptation, such as unprotected and fallen
 an, unless she have the grace of God in her
 t and as a wall of fire round about her, may
 lly resist,—what can be expected, but that,
 ng the discrepancy between what she has been
 ht, and what is actually practised around her,
 will begin to doubt the reality of the principles
 had learned to admire—she will be easily per-
 led by designing persons that her teachers are
 putting her under moral restraints to answer
 sh ends—her temporary bonds will be snapped
 der at the onset of temptation or the rise of
 ion, and bursting from them, like a wild colt let
 e, her career will be but the more desperate
 the influences she has resisted. Prevention is
 er than cure, and we would earnestly commend
 subject to the attention of heads of families,
 at home and abroad. They *must* exercise a
 e influence. May it be for good !

CONTINENTAL ASSOCIATIONS.

Russia.

It was not in the United Kingdom alone the attention was attracted to the subject of prison discipline in connexion with Ladies' Association. Proposals for their organization had already reached Mrs. Fry from various parts of the Continent, and in the first year of her own Society's operation 1821, she was called upon to assist in the formation of similar Associations at St. Petersburg, Turin, Geneva, and Berne.

At St. Petersburg the cause excited a lively interest, and the Princess Sophia Metchersky, assisted by other ladies, entered on a regular system of prison visiting, the commencement and progress of which were communicated in the following letter from the Princess:—

“God seems to bless the exertions which we make to imitate the good examples you have set before us. Order, cleanliness, submission and labour are introduced into all the four prisons the

are under our inspection. Every day one of the ladies visits each prison, examines all the rooms, and hears the women say the lessons we teach them by heart, as not one of them can read; we also instruct them in the same way in texts of Scripture, and read to them from the New Testament, a religious tract, or some other good book."

Another letter, bearing date Sept. 1, 1822, gives an interesting account of the Princess's continued efforts :—

"We have great cause for thankfulness that our united exertions for promoting the spiritual and temporal welfare of our female prisoners are now and then crowned with pleasing tokens of usefulness. For instance, such a change has taken place in two of these poor outcasts, that I have admitted them among my own domestics, where for more than two months they have continued to behave as steady and good servants. In another prison we had a pleasing instance of mutual compassion and effective benevolence. A poor widow with her two daughters, in circumstances of peculiar distress, being confined for debt, the female prisoners, at the instigation of one of the visiting ladies, unanimously agreed to pay her debts out of their common labour gains; and thus the widow and her children were restored to liberty. The two daughters have since been placed at school gratuitously. Let us encourage one another in this benevolent cause by following the apostolic injunction, 'Let us not be weary in well-doing, for in due season we

shall reap if we faint not.' 'As we have opportunity let us do good unto all men.'"

In the new prison at St. Petersburg a system of classification was carried out, and a Matron appointed. It was her duty to read prayers every morning, after which each prisoner was allowed time for private prayer.

In 1828 the Princess Metchersky having left St. Petersburg to reside upon her estates, Madame Potemkin consented to take her place as President of the "Society for Promoting the Welfare of Female Prisoners in Russia."

On the removal of the women to a new prison, Madame Potemkin thus writes to Mrs. Fry:—

"The prisoners established in their new abode, have resumed those habits of order and propriety which were interrupted during their removal. Occupation has not been wanting, and at my first entrance into the prison I should have thought myself in a house of education rather than in a place set apart for the refuse of society. Our prisoners do not remain with us long enough to receive the necessary instruction, or to be affected as they ought to be with the state in which they are, and which has brought them into prison. Copies of the New Testament are however distributed to such as can read at all, and it is read aloud to the others.

"The words of the Lord, of which He alone knows the power, have thus been sown, the great truths of salvation have been proclaimed, and let us

pe that if the Lord conceals from our eyes the
fect of His grace, it is yet not the less effectual
it waiting to burst forth in His own good time.
ou know, Madam, the pride of the human heart,
d how prone man is to attribute success in some
asure to himself; perhaps it is in mercy to *our*
uls that the Lord conceals from us the work that
going on in *theirs*."

Two short extracts of more recent date from the
rrespondence of another lady, are interesting
m the evidence they afford of the attention
stowed on the subject by those in power:—

"On Saturday Count Nesselrode, with his wife,
spected the Litoffsky prison, and after having
pressed his delight at the progress made, con-
nted to become Vice-President of the Society.
s Governor-General of Bessarabia, he intends to
gin the good work in those provinces. The
ountess has also joined the Committee, and it
gratifying to add that his Imperial Majesty the
nperor of Russia has expressed his warm appro-
tion of the Petersburg Prison Society, and con-
rred on it his patronage."

"Our beloved and benevolent Emperor warmly
ctions it," writes Mr. Venning. The interest
the Imperial family was evinced in the most
unificent and judicious manner. Occasions were
ught out, accurate information was obtained,
ses were considered, and from the English gentle-
an who often acted as the Empress's almoner, we
arn that her Imperial Majesty was in the habit of

sending large sums for the release of prisoners fined for debt, and for supplying the means of setting them up in some employment on leave from prison. In the course of three months 2,500*l.* thus received. "Indeed," continues our informant, "people would be surprised to hear of the systematic plans of Imperial charity and of their bounded munificence."*

"Our prisons are conducted on your system, and present the most satisfactory appearance in regard to the order and comfort that reigns in them; everything that can lawfully be granted to ameliorate the condition of the prisoner is done. Harsh measures and dark cells have not been resorted to twice this year. The number

* "One morning," says Mr. Venning, "the Empress gave me 1,000*l.* for my House of Refuge, besides an annual subscription: Schools, Lunatic Asylums, all shared Her Majesty's bounty. She set indeed a bright example." Subsequently Mr. Venning writes to Mrs. Fry, "The good cause is after eight years' struggling, flourishing, and if you knew the benefits that result from your communications and Reports you would more frequently remember Russia in this way. We have eighty-three in the Refuge. Dear friend, and thus engaged let us look to it that all is well at home, we are resting on the precious blood of Christ for pardon on His righteousness for acceptance. Your letter is most exhilarating. Such accounts animate us to fresh zeal in the blessed cause of the Redeemer. His service is peace and freedom." For further accounts of the condition of Russian prisons and the enlightened benevolence of the Imperial Family, see "Memoir of Mrs. Fry," vol. i. page 385.

prisoners is greatly diminished, and we scarcely ever have a re-committal."

In 1842, there had been a revision of the plans of the St. Petersburg Committee, each member taking her own department, which she inspected daily, while at the same time exercising a general superintendence over the whole. Although the prisons do not admit of the desired classification, yet, says our valued correspondent, "we do all we can in this way, keeping apart those who are young in crime from the hardened criminal. We have had very encouraging instances of repentance even in those who had deeply sinned. One who was exiled to Siberia said, on taking leave of her children, 'Weep not for me. I am undergoing a just and needful punishment. But weep for the crimes which led to it.' To one of us she said, 'No words can express my feelings of penitence and sorrow.' You see, dear friends, the Lord most condescendingly deigns to regard our feeble efforts, and to water them with the dew of heaven. May He ever be our hope and strength, and to Him be all the praise and glory.

"We procure work for the prisoners, and a part of the profit is laid aside for them on leaving the prison. We have the New Testament, the Book of Psalms, and tracts for their perusal, and it is the duty of one of the overlookers to read, morning and evening, to the prisoners. We have a hospital for the sick, which is in beautiful order. My dear Christian sisters, we sincerely thank you for the love which led you to communicate with us. We

know that in union there is strength, and affectionately intreat your continued intercourse. Give us from time to time the fruits of your experience and observation, that we may grow up a blessing to those that are ready to perish."

Later communications mention that Bibles Testaments have been provided by the kindness of two benevolent Christian friends for such prisoners as are exiled to Siberia; and up to February last year 21,175 copies of the Scriptures had been distributed to the prisoners and exiles. If the Word thus circulated go forth with that blessing which can warm the heart and cause song of praise to arise, even amid the snows of these bound and desolate regions!

Although we have no very recent *details* to give, we are enabled to state that the Ladies' Committee at St. Petersburg "goes on well." And perhaps it might seem invidious and uncourteous to omit the conclusion of the sentence, that "the *Gentlemen's* Committee, established in 1819, is also very active." With a cordial wish that God may ever raise up a succession of labourers, we shake hands and bid farewell to our fellow-workers on the banks of the Neva. Their climate may be cold, but there is no ice in their hearts, and ours glow with affectionate sympathy as we thus bid them God speed.

* Especially when we call to mind the fact that the exertions of Mr. Venning and his brother the Prison Society of Russia may be said to owe their origin.

Turin.

AT Turin also the work of prison-visiting commended itself *first* to the attention of the great and noble. The Marquise de Barolle, née Colbert, deeply interested in what she had heard of Mrs. Fry's doings in London, wrote to request advice from her; and we cannot but admire the delicate tact and sound judgment evinced in the account given in her letter, of her preliminary efforts. "I felt that it was my part to present myself to the unhappy prisoners, not with an air of severity, but as one who pitied their sufferings and desired to relieve them. I began by supplying them with a few articles of clothing, and by assisting, at their request, their destitute relations out of prison. Then I proceeded to talk to them about religion, which I always represented as the source of consolation for the present, and of happiness for the future."

The result of her interest is manifested in the following letters:—

" *Turin, May 3, 1821.*

"I have not left Turin for six months, and, excepting when I was ill, I have never failed to visit the prisons every day,—and even twice a day. I think it is necessary to expect little, to ex-

pect it always, and never to renounce a cause which is certainly good. I have begun to teach them to read in both prisons, and I employ a method of mutual instruction. They learn with pleasure. No one is obliged to learn, but I foresaw that when this was begun they would not leave off till they could read. I hope I have gained a little ground; they express affection and confidence in me. Some who have left the prison are leading a regular life, and have requested me to direct them. These I have placed with very respectable people, who teach them a trade and watch over their conduct.

“I have heard that in other countries there are institutions set apart for their reception, but it seems to me better to place them out in society. Their original misconduct is more readily hidden, and this is important, for society does not regard repentance as God has declared He does. Of course there are advantages in the habit of submission to further discipline. Favour me, Madam, with your advice on this subject, it may be useful and very appropriate, for I hope much from the goodness of our new Queen.”

The anxiety of Madame de Barolle to give efficiency and permanence to the work, was, in the course of the year 1822, relieved by the formation of a Ladies' Visiting Committee. This good news she joyfully communicates—

“ I am now going to tell you what we have been doing at Turin; yes, I can now write

WE, and I have never felt any confidence in the work till now that it is committed to abler hands than mine."

After speaking of the mode of instruction and other matters, she notices the preliminary difficulty of preserving order and securing attention, a difficulty which all who have ever made any efforts for the reformation of persons of neglected education and disorderly life, have had to struggle with at the outset. Many a hope deferred has testified in their hearts to the truth of that Scripture which places the want of consideration at the base of the column of sin. And well were it if every parent and guardian would bear in mind the judgment of the Christian philosopher who has testified that, "It is not perhaps too much to say that the habit of attention is the root and the foundation of all moral, and of all intellectual excellence." *

Thus Madame de Barolle continues :—" At first it was difficult even to make them sit still, indeed to women of this class any kind of order is a species of punishment. Now, however, there is a great improvement in this respect, but the state of the prison is still very lamentable, for as I have no power over the work of the prisoners, they spend all their earnings in eating and drinking. Where I have supplied work I have only paid half the price in the prison, reserving the remainder, on which I allow six per cent. interest, for the moment of their liberation." . . . "When I had gained some

* Abercrombie.

knowledge of the work, and found that it was impossible to conceal my visits to the prisons, I thought it desirable to avail myself of the publicity in which the narrow limits of our city had involved me, by addressing a memorial to the Minister of the Interior, Count Balbi. His answer I inclose."

We must not begin to quote from this very interesting document, in which the Count assures Madame de Barolle of the desire of the Piedmontese Government to give the fullest consideration to her suggestions, and to co-operate with her in all her plans for the reformation of the prisoners. A new prison for the women was promised, and although for a while the fulfilment was delayed by revolutionary changes, always inimical to *present* progress, the Count redeemed his word as soon as circumstances permitted, and Madame de Barolle's satisfaction is communicated, with other matters of like interest, to her unknown but beloved friend:—

"The Government has granted me a separate prison for the women. It is small, but larger and more healthy than the former. In the course of the summer I hope to get a bath, and to have it so constructed that the same furnace which heats the water may also be applied to the purification of such garments as cannot be washed. The allowance of food is the same as in the old prison—a basin of soup and twenty ounces of bread. We see that it is of good quality, and the women are enabled by the profits of their work to increase the quantity. There is a court where the prisoners

allowed to take exercise, accompanied by one of visiting ladies. We have classified them as far as we could, and have separated the untried from the condemned. In the old prison it was vain to commend habits of cleanliness; for the women had no other bed than a sack of straw, and no clothes, never, of course, took off their own. This is now remedied, and while a charitable fund, for the management of ladies, provides many articles of clothing, a stimulus is afforded to the industry of the prisoners, in the fact that it did provide *all*. They, therefore, requested that two thirds instead of half their earnings might be paid them in prison. They have become parties to an agreement that no more wine should be used; and their kind friends are glad to accede to a request that was grounded on a feeling turning self-respect, evinced by a wish to wear decent clothing."

Consequently, this enlightened and benevolent friend found reasons for changing her opinion as to the best method of disposing of liberated prisoners, in the letter in which she announces this, and the result of the management of the House of Refuge. The Royal bounty had provided, will be found in the "Memoir of Mrs. Fry," to which we refer our readers.* It was supported by valuable contributions, and the funds were so ample as to allow of the inmates being kept in prison till their conduct appeared to justify the hope

* Vol. ii., page 293.

of their remaining in a respectable situation, or till their skill in some branch of needle-work might command a fair prospect of an honest livelihood. The dislike to the adoption of the prescribed costume was ingeniously obviated by deferring it till a certain task had been accomplished—the marking an alphabet on a sampler. It was thus converted into a reward, but was never worn in the streets.

Madame de Barolle thought it advisable to allow those who were about to leave the Refuge to go out to market occasionally, though never unaccompanied. It was her custom to convey the liberated prisoners to the Refuge herself whenever this was practicable; sometimes she had the delight of removing one whose pardon she had obtained from the Government, which lent all its influence to the furtherance of her plans. Sometimes the inmates themselves would tell her of, and entreat her compassion for some poor child of vice, who sought by her, and trained in the better way, might walk in it with themselves, formerly her companions in sin. The Refuge was expressly the asylum for discharged *prisoners*, but the admission of one of these sad outcasts of the highways and streets was always regarded by the rest as a personal gratification and an occasion of special rejoicing. It was, however, rare.

It is most satisfactory to find that the Gospel was read and committed to memory in this Institution, which, although superintended by four nuns, was subject to no other direction than that of

its foundress. That she had known and felt the value of SCRIPTURAL instruction is evident, and it may be regarded as a link between God's providence and grace, that the instruments in the great work of the reformation of prison discipline, were matured in a land of scriptural light and knowledge; and that the plans suggested by them, whenever and by whomsoever they were consulted, were all based upon the solid foundation of scriptural truth. That some rays from the Sun and Centre of that great system have fallen on benighted souls, and have thus been made the means of calling some of the Lord's people out of the darkness of Babylon, we may not doubt, for it is written, "My word shall not return unto me void."

Many are the instances in which ladies visiting the prisons have witnessed with wonder and delight the subduing effect of an appropriate passage of Scripture, or of some simple and solemn appeal drawn from the same rich treasury, so as to make them feel that it is indeed a blessed work to which they have been called,—the Word of God thus manifesting itself to *them* "as a fire and like a hammer that breaketh the rock in pieces."

No very recent accounts have been received from Turin, but abroad, as at home, the action of local circumstances and the removal of friends may often give a temporary check to the work, or interrupt the communications which so pleasingly gather its scattered links into one chain, without affecting

the real and abiding interest excited. In no instance has the work of prison-visiting been carried on without some encouraging results. And the present state of religion in Piedmont, the toleration of a purely Scriptural form of worship and the open Bible, are guarantees that the prisoners will not be uncared for.

Switzerland.

IN Geneva and Berne the interest excited by the history of the change that Mrs. Fry's efforts had seen the means of effecting in Newgate led to a correspondence which issued in the formation of similar plans for the improvement of prison discipline in those cities, and the daughters and grand-daughters of Lavater and of Gessner give the interest of familiar names and associations to our mountain allies. This was also in the year 1821, and ere long the indispensable necessity of female superintendence was felt, as it had been at home. In 1825 the ladies engaged in prison-visiting write, "We began to feel the urgent necessity of a Matron who might constantly live with the prisoners, when at this very period we have met with a person who, from religious principles, has devoted herself to this painful and laborious service." In 1830 the effect of this appointment is communicated:—"The Matron is now paid by the Government, and has more authority than when only supported by our Committee, whose care is now much lightened, so much of it devolving on her. It is at the liberation of the prisoners that our task begins. Some leave with regret, having acquired habits of industry, and fearing the temptations to which they may now

be exposed. They desire our instruction and direction, and here is our greatest difficulty as well as our most important duty. The narrow limits of our Canton add to the difficulty of either finding work, or providing places for these poor creatures. We are obliged to put them out to board, and this is attended with inconvenience. Notwithstanding these drawbacks, we have subjects of encouragement; we can reckon up four women placed out as servants, of whom three have been a long time in the same family, and of the real conversion of them we have no doubt. One, who is elderly, lives in a family suffering under pecuniary embarrassment, and refuses to receive any wages, trusting to Him who has saved her from perdition, to preserve her also from want. Two others whom we believe quite reformed, and who are prevented from going to service by ill-health, we are at present helping by paying part of their board."

The latest accounts from Geneva tell of continued attention to the cause of the outcast and the prisoner.

In BERNE, where an Association was formed in 1821, the interest is undiminished, and a letter from one of the kind and warm friends of the prison-cause brings down the operations of the Committee to a recent period. We are induced to give longer extracts than usual, in order to bring before our readers one beautiful instance (one of many that might be quoted) of the spirit of true Christian love and affectionate union which

a common object, pursued from the same motives as the happy means of cherishing and fostering. Amid many disappointments and much anxiety over the failures we meet with, may be chargeable on our own want of care or attention, the sympathy of those who amid the same trials record the same feelings is peculiarly precious.

Such is that of our friends at Berne.

. . . "It was with heartfelt pleasure that I received your affectionate letter, which I have only delayed to answer in expectation of the arrival of the books you so kindly promised me. I have now received and read them with the deepest interest. And if it please God, they will be useful to others also, for what can be sweeter than to share with our fellow-sinners the invitations of Jesus to come to Him, and the blessedness that is found in communion with Him. The hope of seeing our dear friends from England here, is very delightful,—for it is in the exercise of love that the heart of the Christian expands, and the affectionate remembrance of the members of the family of Christ, is to me a precious evidence of the bond that the same Spirit has established between us. I would fain give you *much* information respecting our prison, but I fear to tell of the little that God by His grace enables me to accomplish. 'My strength is made perfect in weakness,' said the Lord to Paul, and it is in the power of this promise that I enter the cells of the condemned, the work-rooms of both male and female prisoners, and also the men's Infirmary. . . . To supply the want of visitors, I distribute

large quantities of tracts, and have hung the walls of the work-rooms, the Infirmary, and the separate cells, with texts of Scripture framed, so as to catch the eye involuntarily. Many of the prisoners have been seriously impressed by these texts, such as,— ‘Come unto me, all ye that labour and are heavy laden, and I will refresh you;’ ‘Though your sins be as scarlet they shall be as white as snow, though they be red like crimson they shall be as wool;’ ‘As I live, saith the Lord, I have no pleasure in the death of a sinner,’ and many others. The sick prisoners in the Infirmary have often told me that their hearts have been penetrated with holy emotion, as their eyes rested for the first time on these gracious declarations of the Lord. I have also had verses of hymns printed on ornamented cards, which I distribute, with a request that the verse may be committed to memory. The blessing that attended the use of one of these cards affords a valuable lesson on the duty of using all means in the spirit of faith, however apparently inadequate, since we know not which it may please the Lord to prosper. . . . One condemned prisoner having met with an accident which necessitated the amputation of great part of his hand, passed through the operation with a degree of courage that astonished even the Surgeon. The next morning, on visiting the Infirmary, I questioned him as to the *source* of his courage. He showed me the little card saying, ‘You gave me this some months since, I learnt the verse by heart, but without understanding it in the least.’ The

subject was Christ's love to sinners. 'Yesterday I determined to repeat it over and over during the time of the operation, in order that I might not scream. While repeating the words, the Lord showed me their meaning, and revealed Himself as my Saviour.' Thus was the word quickened in the heart of this sick prisoner, and often has he said to me since, connecting his conversion with his accident, 'It is better to enter into life maimed, rather than having two hands to be cast into hell-fire.'

"For the last six years, I have been permitted to superintend one of the women's wards. I have chosen those of the *Collier-de-fer*, who are imprisoned for murder, incendiarism, &c. On Sundays we read together at noon, I question them, we sing and repeat hymns together. Convinced of my deep interest they are frank and unrestrained in their communications, and while seated among them I endeavour to renew their kindly feelings towards their relations, and to urge upon them the duty of humble acknowledgment and repentance towards those whom they have injured. I never attempt to exercise any authority over them, I am but their sister in Adam, I desire that they may become my sisters in Christ, in the mean while it is very pleasant to be regarded as their friend. The authorities allow me to take them little presents on the return of the New-year, and also a large basket of cherries and another of grapes in the season. Thus you see God is very good to me. . . .

"The 'Maison-de-force' (Convict-prison) at Berne is well built and arranged. The prisoners are well fed, their cells are properly warmed, and their general treatment is humane and consistent. The wardens are all persons of respectable character, and many it can truly be stated that they are persons fearing God. The Schoolmaster, a Christian man, is active and indefatigable. His one master for six hundred prisoners is to instruct them in the Christian religion. The pious Chaplain 'has done what he can, but his feeble health is already giving way to his labours, and he has now been absent several months. There is employment for three chaplains and as many schoolmasters, with a great number of visitors as well, but at present *the door is closed*. I see the Lord's hand in the circumstances, and have no regret, that of my unworthiness of the nomination that I am allowed to occupy. There are many hindrances in my family engagement, and I am carrying as often as I would the messages of the Divine Saviour to those poor outcasts. . . . I hope soon to translate your interesting narrative for their benefit, . . . and now, with my thanks, I would entreat, if it be in your health and interest in your prayers,

"Your weak Sister in the faith.

"P.S.—That your and our useful Christian friend may long continue to be blessed in his work is indeed the wish of many a Christian heart."

Ladies in other parts of Switzerland have also entered into friendly correspondence with the British Society in furtherance of their common object.

The early history of the work at Zurich is specially interesting. During her tour in Switzerland, in 1839, Mrs. Fry had providentially made the acquaintance of a young lady whose connexion with many of the most influential families in Zurich gave her access to the city prisons. These she obtained permission to visit at stated times, and at first with fear and trembling. By degrees she gained confidence and secured further co-operation. Two years had passed away, and she was called to leave home and go with an invalid sister to the Tyrol. On her return to Zurich she thus writes to her beloved "motherly friend:" —*

"During the whole time of my absence I had maintained a correspondence with the ladies who visit the prisons here, and had learned with great pleasure that everything went on very well. On my return they welcomed me with unfeigned love. They had not had a single unpleasant occurrence at the prison, and both my substitutes had become exceedingly interested in their labour, so much so, that the one I had selected from the beginning, asked me to let her go to the prison till the end of the year, to which of course, I willingly consented. It was then my intention to return to my post on

* The letter is written in English.

the first Wednesday of the year, but not finding my thoughts sufficiently collected, I asked her to go with me and let me listen while she was doing my part. Now this gave me the sincerest pleasure filled my heart with deep gratitude towards the Lord, for it gave me the conviction that while I had been detained from discharging my duty, my place had been filled by a much abler person than am I. I asked her whether we should not ask the Government to grant us two hours more for our visits, but as she told me it gave her particular pleasure to act as my substitute, and she would rather dread a more independent charge, I thought it better to wait a little. Magdalena also, who took Emilia's place, is said to have found gratification in her labour, and it is evident that more and more ladies get interested in the task from which we all shrank at first. Of the five prisoners I have visited, one, a poor invalid, had been released in my absence. From her I have a letter full of expressions of gratitude, and the others showed great pleasure in seeing me again, and are said to have inquired anxiously for me. I feel that I too am very much attached to them. Upon the whole they had very good testimonies from the Matrons who, as well as the Governor, assures me that these prisoners we visit distinguish themselves favourably from the rest."

The plan pursued by these young ladies was very systematic. "We visited the prison for two hours three days in the week," writes the same lady. Th

prisoners are seen one by one in the Matron's room, each lady having her own and always the same pupils. The account given every week to the ladies, to whom they seem much attached, seems to act as a salutary check. The Scriptures are read and explained to them, and they commit to memory portions of these, as well as hymns, of which we have a great many beautiful ones in the German language. Two who came to the prison utterly ignorant, have been taught to read within a few months, and show themselves much pleased at this."

"Such prisoners as cannot return to their own families on their release are patronized by the second and larger branch of our Society, if they wish it. Only two have rejected this protection in that haughtiness of their heart which is a characteristic of our people. Extreme poverty led them, however, to change their mind and seek the assistance they had at first despised. One has been received, the other for valid reasons is left to her fate. None of the patronized have hitherto been re-committed to prison, and if by the grace of God and close and kind superintendence, they are kept from falling back to their evil ways for a time, we may hope that they will by-and-by begin to feel that virtue alone can lead to real happiness."

In a subsequent letter to Mrs. Fry these expressions occur:—

"I find the truth of your assurance that I should soon get very much interested. It really seems as

if life had become more valuable to me since I have entered the prisons. One of the female officers has left, and I hope to get a friend of the very excellent Matron in. Her sister is third officer. We shall then have three pious Superintendents. What a very important thing !”

Again, more recently we find the Committee of Ladies still actively engaged at Zurich and enabled to refer, with gratitude to God, to instances of decided conversion and reformation. One was that of a young woman who, while in prison, had been a subject of much pains and care, and who, on her discharge, was at once re-married to the man from whom, on account of bad conduct, she had been divorced. This is nine years since, but the case is only now brought forward in order to give it the sanction of experience. She has ever since lived in perfect harmony with her husband, and her behaviour to her parents has been that of a good self-denying daughter.

“Another case is that of one of the few prisoners who remember our late dear friend Elizabeth Fry. She was in prison fifteen years, and often caused us much anxiety by giving way to evil passions and dispositions ; yet she had her better moments when she saw her errors and appeared to repent. She evinced interest in reading holy Scripture, &c., and we continued our visits. At length her heart was softened. I was from home when she left the prison, but on my return to Zurich she came to see me, and with many tears told me that she had been saved from despair and self-destruction by a few

words of mine when depressed by a sense of her crimes, she saw nothing before her but shame and contempt. She earns her bread honestly, and is much liked by the person with whom she boards, and comes to one of us every Sunday, when we read a chapter and pray with her."

"One poor girl of fifteen has been sent to an Asylum for liberated prisoners at Stutgard, where we hope to keep her two years. I hope to learn the plans of this place, and if we push on gently, in time to get one for ourselves here. It is very encouraging to see how well founded was the assurance of Mrs. Fry, that we should soon learn to love the work from which we all shrunk at first. Now we find it gives quite a new interest to life, and I may say with thanks towards the Giver of all good things, that in none of us has our energy slackened, and many who have joined us since, take a lively interest, and will thus be ready to fill up blanks that time may leave among us. Of these my fellow-labourers I have nothing to say, but that our great love for each other is a great blessing. I must not omit to tell you that the very worthy Matron it is particularly, who thinks the ladies' visits to the prison a great comfort; and often when she was quite depressed by the sight of her wearisome task she thus got new strength and new pleasure in following out what she believes the calling of the Lord."

LAUSANNE presents another link in this chain of sympathy and co-operation, and there the work of the ladies is concentrated in a Patronage Society.

The Reports are sent in a spirit of friendly inter to the London Association. "Cast thy bread upon the waters, for thou shalt find it after many days is their watchword, and their commentary quote as evidence of the spirit in which it is the desire and endeavour to carry out the command with promise. "Since we put our hands to work the bread has been cast upon the waters,—bread of the Gospel of consolation, of encouragement, of temporal help; and upon what waters upon the deep and tumultuous waters of corruption of vice, of agony, and of misery. But the Lord according to His promise has permitted us to fulfil it. We have contemplated with thankfulness the powerful grace of God in drawing souls from the service of Satan." Two interesting cases have been recommended to their care by the Chaplain of the gaol, one of whom had been six, the other eight years in prison, and had, through the grace of God, been enabled in their daily conduct to give proofs of sincere repentance. One of them was sent home to her friends, and after living with them for some months, was placed with a lady who required an assistant in her works of charity. The other was sent back to her native place, Bern, recommended to the protection of a lady who was engaged in the prison work there, and whose kindness has been extended to her on her return, almost as a stranger to her own country.

In 1833 the British Ladies' Association was kindly greeted by a letter from Basle:—

“Thankful for your kind interest in our Association, I hasten to give you a short sketch of our operations, which unhappily are very limited indeed. If in one thing more than another we see the nothingness of our endeavours, unless it please God to vouchsafe his blessing, it is here. All we can do is to sow the seed, though we perhaps may never know into what ground it has fallen. We visit the female prisoners in turns, without having any rules respecting our method with them, leaving it to our own discretion what will be best, either reading, for which, when we think it best, we select such books as are most plain and intelligible—or giving them advice. In all things the excellent Chaplain to the prison renders us every assistance. With regard to their temporal necessities we can do but little. As soon as they are liberated the greater part are banished the country, and the rest are in such circumstances that it would be impossible to procure places for them. Thus, being left to themselves, these poor creatures too often relapse into their former wicked habits, unless being enlightened by the Holy Spirit, they are enabled to seek mercy from our blessed Saviour. It is also our anxious endeavour in every visit we make to them that we ourselves should be made fit by His grace for this Christian work. It is a salutary exercise of humility to us to see how little we can do.”

The prison at Basle was originally a large monastery, and is very ancient: it is clean, and the prisoners are well taken care of by the Government.

The women occupy three separate rooms, and are employed in sewing, knitting, and spinning. A very excellent Chaplain resides in the prison, and devotes his whole time to the prisoners ; and those condemned to the solitary cells for the long term of twenty-five years, have the alleviation of attending the daily service and the daily religious instruction ministered by him. They are also allowed to walk for one hour in the prison garden on Sunday—the cells contain sufficient furniture to make them not uncomfortable. The ladies belonging to the Association are allowed to visit these solitary prisoners at all times ; they find them deeply impressed with their situation. One of those, when the Committee, at an early stage of its operations, communicated with ours, was a young woman of about twenty-five years of age, and only one year of her detention had passed. Four-and-twenty years of solitude and suffering were still before her. May God grant her that peace through the blood of a crucified Redeemer which can alone allay the terrors of such loneliness to a guilty conscience ! Another had been confined twenty years ; the third solitary had nearly completed her long term of punishment ; but who among the friends that had wept over her crimes and deplored their result,—who might be left to welcome her repentance and to hold out the hand of encouragement for her future career ?

We should rejoice to hear that Basle had done away with her enactment of protracted solitary

confinement. *Continued* solitude is so opposed to the revealed will and to the providential arrangements of God for man, that it cannot be regarded by Christian minds as likely to form an element in that reformation which is the aim and end of punishment. How faint must be the stimulus of hope, when its rays have to struggle through the long perspective of years on which no living being can calculate! and what tendency has despair to promote improvement? or what right has one human being to inflict its tortures on another? In a country like Switzerland, without colonies or sea-coast, the difficulty of penal enactments is of course increased; but if some wise and benevolent citizens, seeking the guidance of the wisdom that is from above, were to take the subject into their consideration, surely a system might be devised which, by permitting gradual and partial restoration to intercourse in the prison, after the lapse of two or three years, and contingent on habits of obedience and industry during that period, would keep up the stimulus of hope, and preserve the social feeling, so important if the prisoner is ever again to become a member of society.

The effect of meeting the prisoners on the common ground of our common state as sinners before God, and our common need of the one great Atone-ment made upon the cross for our salvation, was strikingly exemplified at Basle. A wretched woman who had been convicted of passing bad money, and sentenced to two years' imprisonment,

and subsequent banishment, had frequently tried to get rid of the visitor by asserting her perfect innocence of evil in thought, word, or deed, except in the instance in which she had been detected. One day, when she had been justifying herself in this manner, her kind friend left her with these words—"You are very unlike me, Justina, for I find myself such a sinner, that I am continually striving with evil thoughts, and I feel that I must have been eternally lost had not Jesus died to save me."

Many weeks elapsed, but when the visitor *did* return, Justina came to her weeping and exclaimed,—“Now I understand what you used to say to me. I was blind then; now I see that my whole heart is sinful and corrupt, and I have no peace night or day.” She had been reading “Pilgrim’s Progress,” and pointed to some of the first pages as descriptive of her state of mind. Her whole inquiry now was,—“What must I do to be saved?” From this time she was a changed character, —“living on the Bible.” At the end of a year, her health having failed, she was dismissed. But sick, and deserted by her husband, where could she go? Her parents lived on the summit of the Jura, and there she hoped she might find an asylum; but her retreat was discovered, and on a cold and snowy night she had to make her escape to the French frontier, where she earned a scanty pittance till she became very ill. Her prison friend heard of her distress, and had her removed to the cottage of some kind

Christian people, where she herself and the Chaplain from Basle visited poor Justina till her death (in faith and hope) a few weeks later. If the advantages and results of prison-visiting are not often so clearly manifested as in this instance, it certainly affords the visitors strong consolation in the many cases, where to sow the good seed, and to shelter it for a brief space from the scorching influences of habit and temptation, is all that is given us to do : and if those whose heads sometimes hang down, and whose spirits sink within them at repeated discouragements, are led by the recollection of the prisoner of Basle to go "on their way thanking God and taking courage," trusting that it will yet bear fruit to the praise and glory of the great and merciful Redeemer.

And now with a parting wish that the precious truths of the everlasting Gospel may ever be proclaimed in all their fulness in the mountain homes of the Reformers who fought and suffered in the glorious cause, we say farewell to Switzerland.

Germany.

THE wider fields of Germany have not been without labourers in the prison cause. In 1827, German clergyman who had visited England, called the attention of his friends to the state of prisons in the King of Prussia's Rhenish dominions ; and his visits to Newgate having convinced him of the importance of securing the co-operation of ladies in any efforts to be made for the reformation of prisoners of their own sex, he exerted himself to excite an interest in the subject among the ladies of Dusseldorf, and succeeded in forming a Prison-visiting Association there. In 1834, the Lady-president, in the kindly interchange of mutual interests and plans, wrote thus of the success and the difficulties that had attended those at Dusseldorf :—" Our Committee consists of twelve members, who meet once a-month ; but of these, twelve ladies in rotation are appointed visitors for the month ensuing. The difficulty of obtaining a suitable occupation for our spinning has compelled us to give up this useful occupation, and the women have returned to their knitting, which they do on account of Government. A school is established for children and adults, but we have two great impediments to our success ; one is, the want of room to separate the

who are confined for slight misdemeanours from those who have committed great crimes ; the other is that they are only in our prison till their trial is over, when they are sent to other places."

In 1839, Pastor Fliedner writes,—“ The magistrates, seeing the advantage of giving employment to the women, have now taken upon themselves to supply them, as well as the men, with constant employment. The ladies still assist in disposing of it. They have also been permitted to make a complete separation of the younger and less depraved criminals from the old and hardened offenders. These are divided into two classes, both under female superintendence. Indeed, this is now the case throughout the country ; and, moreover, men are no longer employed as turnkeys, that office is now discharged exclusively by women. Another benefit arising from the visits of ladies is, that the female prisoners have received more spiritual instruction ; greater order and better discipline have been introduced ; besides which, after their liberation, great pains are taken to provide them with the means of obtaining an honest living. To the influence of the Ladies' Association we owe the erection of two Asylums for discharged prisoners here in Kaiserworth,—one for Romanists, instituted in 1836, the other for Protestants, in 1838.

Dusseldorf is the principal or central Association of the “ Society for the Improvement of Prisoners in the Prussian Provinces near the Rhine.” The

Associated Societies are those of Aix-la-Chapelle, Cologne, Cleves, Coblents, Treves in Rhineland, and Munster and Harford, in Westphalia. A General Meeting is held yearly at Dusseldorf, when the Reports of the different Societies are read, and a General Report is drawn up. Each Association has an Auxiliary Society, whose business it is to provide work and assistance of every kind for the liberated prisoners ; and due notice is always given to the Committee of the discharge of each prisoner.

In 1840, Mrs. Fry visited the prison at Dusseldorf, accompanied by Pastor Fliedner, who interpreted for her as she addressed the prisoners. One very important result of Ladies' Associations was the attention thus directed to the desirableness of prisons for women only. This was brought before the Prussian Government by the Westphalian Rhenish Society, and the result of their representations has been the erection of a woman's prison at Sagan, in Silesia, and another near Crefold, for the Rhine Provinces. These prisons are to be fitted up with looms in order to introduce silk weaving as a permanent employment. To the value of Ladies' Associations for visiting prisons the Rhenish Society have borne their public testimony. "Since the attention paid to liberated prisoners to enable them to gain an honest living. . . . the number of returns to prison has been sensibly diminished. The Ladies' Association at Dusseldorf have indeed been unremitting in their attention to the female prisoners. The school goes on well; the School-

master, by his kind and judicious treatment, has gained the affections of the prisoners ; and the Sunday-school is now attended by fifty-seven adults, many of whom seem to have come to their present dreadful state through extreme ignorance. The present order and quietness of the prison have been remarked by the neighbours, who used formerly to be much incommoded by the sounds of riotous singing, screaming, and quarrelling. Now, the only sound heard is that of singing hymns occasionally. The Chaplains also add that some of the prisoners are so much affected under religious instruction, that they hope a lasting change will follow." A few cases of reformation are stated.

At Treves it is said " the Ladies' Association is going on well."

" In Cleves, the Countess de la Lippe, assisted by other ladies, have for some years visited the prisons, and by their kind Christian instruction, and by the distribution of Bibles and the procuring work for them, have had a beneficial influence. A letter containing the following passage was, at the beginning of her work, received from our noble correspondent there :—" Three ladies and myself determined one day in the week to visit the poor prisoners, and instruct them in the truths of our holy religion. We have also engaged a woman to teach them to read and write. We found these poor women dissipated, ignorant, and wholly unacquainted with Divine things, so that we were obliged continually to repeat the same truths. Very

few of the prisoners are Protestants, and we dare not interfere with the Roman Catholics ; but the desire of becoming useful to them suggested to me the idea of teaching them to sing hymns, which gives them great pleasure. They all show us so much affection and gratitude that it is quite affecting. When we left them in the autumn for Cologne, they shed tears. I trust the Lord will give me strength to continue my visits on our return to Cleves."

One passage from a subsequent letter we introduce, describing, as it does, what is so universally the experience of prison visitors :—

"In general, when we speak to them for the first time, they have so many excuses to make, that to hear their own account, we should suppose they had been led astray against their will. Yet they often weep when we talk of the salvation of their souls, and of the love of the adorable Jesus, who has shed His own blood to purchase and redeem us and reconcile us to God."

At Coblenz Madame Von Bodelschwingh and her sister have humanely interested themselves for the female prisoners, and have sent some of the more promising, to the Asylum at Kaiserswerth.

Of this Institution, better known by name perhaps than any other of the kind in Europe, it is now time to give such brief notice as our limits allow.

Founded by Pastor Fliedner, a man of the most enlightened Christian piety, and of devoted life, it

combines several objects. The first of these is the training of young women who desire to devote themselves to the service of the sick and the poor, as deaconesses. The Superior attends to the various household duties of the establishment, visits the neighbouring poor, and conducts a large Infant-school, which occupies one wing of the building. Another is used as a hospital, with beds for forty patients; to these the deaconesses are taught to minister,—to dress their wounds, to alleviate their sufferings in every possible way.

But it is only of the Asylum at Kaiserswerth, as a refuge for liberated prisoners, in common with other unhappy women who are desirous to turn from a course of sin, that *we* have to write. These are received only at their own express desire, the Institution being, says Pastor Fliedner, who holds the office of Inspector, “neither a prison nor a police-station, neither is it only a refuge, but a place of discipline and religious instruction, where resolutions of amendment, that could not be tested in prison, are put to the proof, where the feeble germ of spiritual life may be watered and strengthened; and a training-school for household service, between which and the prisoner, it forms the necessary connecting link.”

“To make the training as nearly as possible that of a Christian family (not a mere mechanical and heartless routine,) is our great object.

“It is the home-feeling that these poor creatures have lost, and it is this which we would strive to

awaken in their hearts. To secure the family aspect then, the numbers must be limited. They never, during the first years of the Institution, exceeded eleven, and have never got beyond twenty-six, which last was an unwonted excess in the year 1843 and 1844. Fifteen suffice to carry on the work, and a larger number we do not find desirable.

“As love is the only law of our asylum, and we neither possess nor desire the apparatus of continual restraint, it is our custom to inform every candidate for admission, that she can only be permitted to remain with us as long as she willingly and patiently submits to the order and discipline of the house.

“It is further required that the candidates have behaved in such a manner during the period of imprisonment, as to afford solid hope of permanent reformation. Inquiry is therefore made of the chaplains, and those who have been refractory in prison are refused admittance, since we could not convert our asylum into a cage for incorrigible subjects.

“The candidate must further be of sound health, and capable of labour. Our object being to fit active members of society for household usefulness, it forms no part of our plan to make our Asylum either an infirmary or a poor-house.”

The internal regulations at Kaiserswerth are few and simple. We continue in the words of Pastor Fliedner:—

“The motto of our house is, ‘PRAY AND WORK!’

and our spiritual education is under the charge of a clergyman, Herr Staisker, who attends once or twice a week as it may be necessary.

“ Family prayer, with the reading of the Scriptures and psalmody, is conducted by the Superintendent; and is always longer in the morning than at evening.

“ After breakfast, those who have needle-work to do, are questioned on the Scripture read at morning-worship, and some Bible-history is related to them.

“ The grace before and after meals is always said by one of the inmates.

“ Those who cannot read are taught, but we are specially careful not to overload them with spiritual instruction, lest we thereby encourage hypocrisy, and excite rather loathing than desire.

“ On Sundays they attend public worship twice, accompanied by the Superintendent and her assistant.

“ To prepare them for household service being our great object, they are carefully instructed in all the domestic duties. To sew and knit, to wash and get up linen, and to work in the garden and fields, with the management of a dairy, furnishes an ample round of varied employment. The whole of the kitchen and household work is done by them, and they change with each other every week, in these departments, excepting only in cases where a woman is less expert in any particular, when she is detained longer at it. This is thought necessary

to fit each for any kind of situation, though it certainly does not tend to the pecuniary well-being of the establishment.

“ The women wear a neat, common, but not distinctive dress.

“ The diet is plain and wholesome, and they have meat twice in the week.

“ It is not desirable that the stay in the Asylum should be very long. Those who on trial are not found susceptible of training, remain four, or at most eight months. The training of the reformed occupies from eight to fifteen months; but we do not regard a lengthened term as in any way useful even for these last. They cannot, on account of their numbers, be subject to the same pressure of housework as in a family, nor have we indeed so much work as is good for them.

“ It is a rule that no inmate be received into the Asylum a second time, and this is always explained to them on their entrance.

“ The incorrigible are, after a sufficient trial, sent under the charge of a responsible messenger, to the police-office of their place of residence.

“ The reformed are sent to service in small towns, or in country hamlets; those situations being preferred where few servants are kept, or where there is only one. They are never allowed to take service at a public-house, and the most difficult part of our undertaking is to find families who, living themselves in the spirit of Christian love and discipline, will extend their shelter to the

penitent, not casting her former offences in her teeth, but bearing with her, and strengthening her in her Christian progress.

“ The previous circumstances of the women are fully communicated to the mistress, and notice is always sent to the clergyman of the parish where she is going, that such a person is about to be added to his congregation, and we further endeavour to keep up a parental oversight as far as this is possible without exciting suspicion in the neighbourhood.

“ A written agreement is always drawn up.*

* The following is a copy of this document, which we give in case it should afford a useful hint to the managers of other Institutions :—

“ Conditions on which A. B. enters the service of —.

“ 1. That she is to receive — dollars the year, from — to —, as wages.

“ 2. That she is to attend public worship every Sunday, or if circumstances arise to prevent this for a time, she must be permitted at least to go to church on alternate Sundays.

“ 3. That she participate in the privileges of family worship, and be encouraged in reading the Holy Scriptures ; that she be strictly kept from all public and exciting amusements, and be diligently trained in the nurture and admonition of the Lord, in the spirit of love and faithfulness.

“ 4. That she be permitted to deliver her Church-token personally to the clergyman of the parish, immediately on entering the service.

“ 5. That, if there be reason to think she is not likely to remain in the situation after the expiration of the term, the mistress engage to write to the Asylum, and to await the answer, before she give notice of dismissal.

“ 6. That if the woman without weighty reason, leave the situation of her own accord, before the expiration of the term

"Those who conduct themselves well have the privilege of coming to see us occasionally, and, when circumstances permit, we visit them in their situations.

"If a woman who has behaved well in her first service is leaving it for sufficient reason, we help her to seek a second, and allow her the shelter of the Asylum for a night or two."

The advantages of the out-door employment provided for the women at Kaiserswerth will only be fully appreciated by those who, in less favoured Asylums, have had to contend with the difficulties of endeavouring to concentrate attention and to counteract vagrant propensities within the monotonous round of in-door occupations. Well may Pastor Fliedner declare that "The possession of two cows is a moral, as well as a directly practical benefit." The spirits of the women are lightened, and their health is fortified by the labours connected with the dairy, but it is not only the management of this and the care of poultry to which these are limited. In summer there is mowing and hay-making, and the cultivation of different vegetable productions for winter fodder; in winter, the household occupations of needle-work, knitting, and spinning, are also pleasantly varied by the requisite

neither her papers nor her Church-token be delivered to her, till after communicating with the Asylum and receiving the answer from thence."

This form is signed by the respective parties, each keeping a copy of the same.

attention to the cow-stall. In ministering to beast, bird, or flower, there is moreover an outgoing of the affections, an exercise of thought and patience, and above all there is the stimulus of reward in direct connexion with, and in proportion to, the amount of care and pains bestowed. These are spells of power, and not to be neglected by those whose arduous task it is to lead back affection, so often the source of crime, to safe and healthy channels, and to train the undeveloped and easily-wearied mind to habits of thoughtful care and industry. We know that "in all labour there is profit," but in the beauty of the flower we have raised, the perfection of the fruit we have cultivated, in the wellbeing and attachment of the animals we have tended, there is a far higher pleasure, a wider range for thought and feeling, than can ever attend the exercise of mere mechanical toil, and since our Lord Himself has placed the rewards of heaven before his followers as an encouragement in the path of self-denial and obedience, we may safely regard those plans as the best, which, by linking labour with its recompense, make labour itself a pleasure and a privilege.

But to return: the general instruction of the women being confided to the deaconesses, under the superintendence of the Inspector, Pastor Fliedner, their constant, daily endeavour is to speak to the hearts of those committed to their charge, in the ministrations of family prayer. The attachment inspired by the devotion of the deaconesses, and

the comparatively small number of the inmates gives to the Asylum at Kaiserswerth the aspect of a Christian family. The eye of Christian love rests in prayer and watchfulness on each individual. Love calls forth love, and in feeling herself the object of such gentle and devoted solicitude the poor wanderer is led to regard her reformation as a matter of hopeful interest to other hearts, and the kindly warmth thus kindles her own more fervent and latent desires. She is cared for! and if an affliction for the future arise to chill her hopes, she is led by the experience of human care and kindness to rely in faith the assurance that God "careth for the widow and the fatherless." The advantage which the services thus freely given must possess over the most conscientious and kindly discharge of paid services, might lead us to look for results in keeping with these advantages. From the all-constraining influence of love there would arise the desire to show their sense of benefits received in the steadiness of their future lives, and the Reports of the Institution afford proof that this has been in many cases the result.

We might also appeal to the unfrequency of escape cases, and to the rare necessity of resorting to the only punishment used, **EXPULSION**. An account of the feeling excited among the inmates in general by an offender who had incurred this sentence, might give some idea of the home-life of Kaiserswerth, and of the hold that its kindly discipline has taken on the heart:—

"An inmate had for the third time p

refractory, and had threatened to run away. Now it is a fundamental rule of the Asylum that no one shall enter it except of their own free-will, and also that none shall remain in it against their inclination. The rebel was taken at her word, her passport was *visé*, her clothes were packed, and she was then desired to stay in her room till the next morning. The others were greatly impressed, they spoke much in whispers to each other, and some wept. Late in the evening the pride of the solitary gave way in a flood of tears, but she said not a word of remaining, only she said that for a long while she had never prayed, and that she desired to pray now.

“When the superintending Deaconess came into the work-room the next morning, she found the women much moved. For a long while they sat looking on each other in silence; at last one of them spoke,—‘Is ——— indeed to go away?’ ‘Yes; it is her wish to go.’ ‘Ah! let her stay; have patience with her, as the Lord Jesus has had with us all. Will you be mixed up with her destruction? Must she not perish soul and body if you forsake her?’ Just at this moment the Deaconess was summoned to the dormitory of the expelled one, whose pride was now changed into the lowliest supplications for forgiveness in God’s name. She and her weeping companions were now referred to Pastor Fliedner. He was sent for, and after visiting the penitent, who earnestly implored his forgiveness and begged that she might remain in the Refuge, he entered the work-room. He was soon surrounded by the poor

women, one of whom addressed him in behalf of the offender as they had done the Superintendent before, appealing to his conscience also, that for the sake of the Lord Jesus, he must fain have compassion and forgive. The others sobbed as she spoke. The offender was then summoned, and was told that in consideration of the intercession of her companions she was permitted to remain. She has never once been guilty of insubordination since."

That this particular field of the Home Mission is specially one that must be sown and planted in hope against hope, should ever be borne in mind. The labourers must not expect to see much fruit; their work is rather to bear kindly and patiently with evil tempers and outbreaks of passion, ever seeking larger measures of love from Him who came to call sinners to repentance. "If," says Pastor Fliedner, "since the foundation of our Asylum we could tell but of one soul converted from the error of its ways, then truly all our offerings of time, and money, and strength would be as nothing when weighed in the balance against an immortal soul; but, God be thanked! we have seen greater things than these. Of those committed to our charge, a fourth part is undoubtedly reformed so far as to have been leading a life of honest industry, some for four, some for longer periods of service, up to thirteen years, and although we do not claim for all these the reality of a religious change, of a heart renewed by God, still we do rejoice in this return of the outcasts, as a benefit to

civil society, which thus gains an accession of useful members from a class that had previously only existed to furnish stones of stumbling and causes of offence.

“More than sixteen have married respectably, and are bringing up their families in the faith and fear of God. Some of these have succeeded by long and painful efforts in rescuing their own relatives from a career of sin and shame. Some have again fallen, and again repented. Some have departed without appearing to have received any benefit, but have since given proof that the seed was only buried in the soil awhile, to take deeper root when the quickening grace should be sent from on high. We may particularly instance the cases of two, one of whom appeared sunk in vice and falsehood. She had long tried our patience by the practice of all kinds of treachery and deceit, while the other had passed her life under the constant superintendence of the police. When we placed them in service it was with a very faint hope of their remaining; they have, however, conducted themselves perfectly well.

“Thus, not long since, we received a letter from a widow in Holland whose name was unknown to us. We well remembered, however, that by which she was formerly known to us, as a most refractory inmate of the Asylum, and which she referred to in the course of her letter. Her deceased husband had been in a creditable business, and her present connexions were respectable, but this was not all—

God had done more for her, He had spoken to her heart, and the seed sown in much discouragement had sprung up and borne fruit.

“Another who had conducted herself very badly while under our care, but has also behaved well in service, has lately written to express her earnest desire to see the Asylum once more, and at the same time to express her deep sorrow for her former misconduct. ‘I often think,’ she writes, ‘of the beautiful hymn you used to sing when we had displeased you. Ah! how many tears I have shed when thinking of it! Yet I hope all is forgiven—all, all! I have wept bitterly for my ill behaviour, and now I implore your forgiveness.’

“One who is now a domestic servant was so much affected by hearing a sermon on ‘Woman, behold thy son!’ that she thought, ‘I also must do something for my mother,’ and forthwith put aside three dollars from her wages, which she forwarded to her mother through the Asylum.

“The death-bed testimony of five who had been inmates of the Refuge, to their having there received the saving truths of the everlasting Gospel, is a delightful encouragement to persevere, and to God be all the glory!

“One who was attacked by severe and incurable disease shortly after her entrance, had her eyes mercifully opened to the error of her ways during an illness of five months’ duration. Deeply convinced of her sinful state, she confessed that she

had deserved imprisonment not twice only,* but ten times. She recognized the unmerited mercy of God in plucking her as a brand from the burning, and declared that Eternity would not suffice to thank Him for having cast her into this furnace of suffering, where He had walked with her to show her His grace and to purge away her dross. Prayer was her stronghold and support, and in sweet communion with her Saviour, in His Word and sacrament, she looked forward with earnest longing to her departure to her heavenly home."

One more case and we have done. It is one that we earnestly desire may arrest the attention of all who are engaged in carrying out plans for the reformation of the ignorant and sinful, and who are apt to be discouraged by the slow progress of their work. Nine years ago a young woman left the Refuge, and shortly after, the situation which we had procured for her. We heard that she ran away from her master's house, and we heard nothing more. Our expectation had failed, and, except as a subject of disappointment, we never thought of her. One day, not long ago, a wretched creature presented herself at the Asylum and begged admittance. We asked for her papers. She had none. She had come to us, she said, at the earnest desire of — (naming our runaway), who, she said, was now married and living respectably near us. They had made each other's acquaintance in prison, and our former inmate had since, out of

* She *had* been in prison twice.

gratitude for her own recovery, sought out and persuaded her to come to our Asylum "as the best refuge and place of reform that she could find." Her earnest cries for admission prevailed, and we have as yet had no reason to repent our decision. She had had no instruction and little opportunity for escape from the evil courses into which an unnatural mother, steeped in wickedness, had forced her. The result of subsequent inquiry has been to corroborate the truth of her story. Thus the hope of the rescue of this apparently utterly corrupt and lost one has dawned on us from the revival of another, whose feeble light we had deemed to have been quenched in hopeless darkness; and this proof of the seed bearing fruit after nine years, during which we had regarded it as borne away by the waves of temptation, tends specially to strengthen our confidence and faith, when oftentimes it is ready to fail with hoping against hope, and so to lead us to a surer trust in the promise, "My word shall not return unto me void."

The Anniversary of 1848 brought three of the earlier inmates to the commemoration. "And we may be pardoned," says Pastor Fliedner, "for dwelling for a moment on the pleasure which their presence afforded us." It was indeed an *evidence* of blessing. "Around a table decked with flowers were seated the President, the Inspector, the teachers, some of the elder Deaconesses, with all the objects of their care now in the Asylum, and the three guests above-mentioned. Tea was served

with cakes of buck-wheat and fruit. The inmates were allowed to set the hymns that were sung ; we then read a Psalm, related stories of a cheerful and instructive character, some of them having reference to our Institution ; suitable tracts, and little pictures with mottoes, were distributed among them, and the evening concluded with prayer. All was peace and joy, unclouded by one exception. The spirit of peace and love had watched for us, the presence of our Lord and Master was felt among us."

Long and largely may His blessing rest on Kaiserswerth, and with a wish that such Institutions may be multiplied we say, Farewell.

In Wurtemburgh the prisons are of two kinds,—district and examining prisons,—and in the former, ladies as well as gentlemen have access to the inmates and liberty to instruct them. In Ludwigsburgh, where the general prison for the kingdom is situated, a most efficient person has for some years devoted her whole time to the instruction of the female prisoners, voluntarily residing wholly within the walls of the prison for that purpose, and her labours have in some instances been attended with a peculiar blessing. Here also, as well as wherever there are large prisons throughout Wurtemburgh, is an association of ladies who visit the female prisoners in their work-rooms, and furnish them with instruction and employment. On these Associations devolves the care of the liberated prisoners, especially of those who have given some promise of reformation. Work and shelter are provided for

them, and for this object there is a General Association throughout the kingdom. Out of this has arisen the Asylum at Wilhelmsdorf, on the Lake of Constance. In a very solitary part of that mountain country, two miles at least from the town, were two large cottages inhabited by pious farmers and their families. The farms attached were the property of a religious community, who had interested themselves in behalf of liberated female prisoners. Moved by the desire of usefulness, each farmer consented to receive ten of these persons. All the work of the two farms is done by the women, and except the Superintendents, not a man is to be seen upon the land.

In dependence on God's blessing on the religious instruction given, may we not hope for the happiest results on this system of combined seclusion and labour? One woman, who had been in prison sixteen times, and of whom at her first coming to Wilhelmsdorf there seemed little hope, has, after two years of patience and teaching, given evidence of being really a changed character.

Throughout Germany a spirit of earnest and devoted attention to the cause of the poor and the prisoners had long been awakened.

In 1830 a Committee of Ladies was in full activity at Berlin. Great attention was paid to the moral and religious state of the prisoners. A large field of labour was opened, and many were found willing to enter upon it. The great ignorance of

the prisoners in general was such that it was found desirable to instruct them in the elementary branches of learning and in needle-work; thus facilitating their obtaining employment on their liberation.

The visit of Mrs. Fry in 1841 was most useful to the Society, which was patronized by several ladies of distinction. In proposing plans, her experience gave weight to her advice, and her own life-long devotedness inspired a confidence mingled with affection. In the following year one of the Berlin Association thus wrote to the London Committee: "Four ladies now visit the prisoners, and I hope in the Lord that the work will proceed to the honour of His name. This afternoon I have been with Madame Scherning in the House of Correction (Ochsenkopf). The delinquents were occupied with noisy work, and, therefore, we could go only to the sick. I read to forty or fifty who surrounded me; they made a great impression on me, knowing myself to be a sinner like them, and it comforted me much to be able to teach them. O may the Lord give to all who are in this Society a deep knowledge of their sinfulness, that they too may repent, for the sin is the same, 'though it may be a little grosser with them, a little less so with us. Let us unite in prayer for it.' "

"The beloved King has given us money for the purchase of a house for an Asylum; but in the house previously erected for that purpose we have

done very well. There are nine of the women in it who show much inclination to the Word of God."

The personal interest of the King of Prussia in all that regards the improvement and welfare of his people has placed the prison reform of that country on a sound and permanent basis. In 1842 Julius, of Hamburgh, was employed to visit England and France, and to compare and arrange for the construction of new prisons, and for the better management of the old establishments for criminals. Female officers for female prisoners have since been appointed throughout the Prussian dominions, and corresponding exertions have been made to open to them a career of honest industry on leaving the prison, and to watch over them during the first period after their discharge.

In the course of this year a letter was received from the Princess William of Prussia, evincing continued warm interest in the work. "The day before yesterday," she writes, "I was in the prison with two dear ladies. We read alternately, and as poor people appeared to us moved. Count Böhlen has now left. Previously the Society assembled once more around her. After prayer the Report of the year was read. It furnished very satisfactory results. The Lord will answer us with His blessing, then the fruits will not be wanting. Should it be only in our own hearts."

No very recent accounts have reached us, but we are not therefore left without hope that the in-

is still alive and at work ; and pleasing as it ways be to receive the assurance of this, we at there is not the same motive for concurrence when the work is once entered on and ood, as in its earlier stages ; and that above death of Mrs. Fry severed many a link of l interest which gave zest to our foreign ondents.

'otsdam the prison is regularly attended by es of the Prison-Visiting Association there, y have abundant reason to rejoice in their

ie free towns of Germany the attention of gistrates has also been directed to the benefit from the ministrations of ladies, and at and Hamburg the prisons are now open to

The enlightened zeal of the Sieveking has been a means of great blessing to the city, and the House of Reform for young ls is in the grounds of the Syndic Sieveking, der his personal superintendence.

interest felt in HOLLAND was at first confined heart of an individual, and his struggles to nicate and excite a similar feeling among his men and countrywomen were recorded in where simplicity of purpose and earnestness t gave promise of the success with which his were ultimately rewarded. In 1819 M. who was a schoolmaster at Amsterdam, had England in the hope of seeing and having onversation with Mrs. Fry on the subject

of prison discipline, which, he says, "has oft engaged my most earnest attention." In this he was, however, disappointed, the state of M Fry's health at that time not allowing her to receive visitors. M. Mollet returned to Amsterdam, taking with him all the publications that had then appeared relating to the Newgate work. Of these he then writes to Mrs. Fry, in the course of the following year :—" These papers have made a great impression on many persons in this country, but they look on as incredible stories. There are, however, a few persons who not only give them credit, but are all willing to make a trial in our prisons, which I am sorry to say are no better regulated than some of yours, and to establish Committees similar to yours. Their rank and situation in life, and the protection promised them by the Minister of the Interior will probably enable them to do some good, but they are wanting a stimulus to bring them to a decision. Convinced as I am that the high esteem thou entertain for thee will make them consider a communication from thee as a sufficient encouragement, I take the liberty of addressing thee, to solicit answers to the following queries" (here given the original) relating to the mode of carrying on the work :— . . . " for, though few people are capable of doing what thou hast done, there are in this city individuals of both sexes who are so influenced by that love which breathes good-will in all men, as to devote themselves willingly to this arduous task." This was in October, 1820. To

months later, another letter thus reports progress, and refers particularly to the stimulus given to the cause in Holland, by the printed Reports of the formation of Prison-visiting Societies in England and Russia. To the many obstacles that still beset the way he is anything but insensible, especially to that arising from the difficulty of raising funds for the support of a cause in behalf of which "no pressing necessity works on the mind,"—but turning from the dark side of the picture, M. Mollet gratefully recognises light thrown on the subject by the assurance of the King's favour and approval, and by the promise of "being earnestly and strongly supported and helped, particularly by the worthy Minister of Justice, Van Maanen." The main spirit of his perseverance is, however, to be traced to a higher source. "As for myself," he writes, "though I am but a poor insignificant schoolmaster, I am most mercifully supported in my endeavours, by a small measure of that faith which is able to remove even mountains, and weak as I am I feel myself strong in remaining under the influence, and as it were under the shadowing wings of our merciful and mighty Redeemer, who has given me a heart to embark in this interesting cause, and led me among those whose feelings are congenial to my own. I am now busy writing a sort of prospectus for the establishment of a Society for the whole kingdom of the Netherlands, to be submitted by the Minister Van Maanen to the King. We are meanwhile endeavouring to find persons willing to act as active members, or to collect money, of which

we shall have no small need. As soon as we shall have made a beginning, however small, we shall not fail to open a correspondence with your Society.

. . . . It will not be an easy task to find some that will undertake the work, notwithstanding we have many eminently pious ladies here ; it is less likely to receive encouragement from the higher class than with you ; and it is likewise certain that the lower class of the community is grosser than in England.

In spite of fears within and difficulties without the work *was* established, and being based on faith we are assured that in the last Great Day, its fruit will be found to the praise and glory of God.

A Committee of ladies visits the Women's Prison and that for girls under eighteen years of age, at Amsterdam, and a very recent letter from the Secretary of the Royal Dutch Society informs us that they continue to work as in former years, and that "some of the girls conduct themselves so as to afford a hope that they may become useful members of society."

We have too an interesting account of the death of one of the poor girls under confinement. Her conduct whilst in health had been good ; she had been attentive and eager to learn, and during her illness showed a resigned and contrite spirit. A short time before her death, she said, "I am not afraid of death, I know in whom I believe ; Christ is my Lord and my Saviour, I am His," &c. She expressed her gratitude towards all those that had done her any good by encouraging her to repent and gave up the ghost with praise on her lips.

Our correspondent adds : "The warm wish of our

friend, Elizabeth Fry, is accomplished by the establishing of an Asylum,—a deaconess is at the head of it, who rejoices in her work.” At Zwolle and at Gouda, Societies have long been actively engaged in visiting the *female* prisoners. In 1842, after stating the number of cases at Gouda, “tolerably provided for,” it is added, that two girls had left after an imprisonment of five months only. “This time,” says the superintendent, “is certainly too short for such poor, unknowing children to improve in anything.” And in these last friendly communications we find evidence of the blessing from on high accompanying their efforts. Out of ten promising cases, the Zwolle Committee mention having placed six, on their leaving prison under the charge of a Christian woman, who had taken them into her house to watch over and employ them, while four young women had given such proof of reformation as to allow of their being admitted into domestic service, where they had hitherto conducted themselves well.

In 1848, a letter was received from the Secretary of the *Société établie dans les Pays-Bas pour l'Amélioration des Prisonnières*, announcing that two of the Secretaries of the British Ladies' Society are elected Honorary Members as a mark “of the respect and esteem in which we hold your Association, in the labours of which we have always deemed it right to take the liveliest interest.”

France.

THE interesting relations which Mrs. Fry's visit to Paris in 1838 * was the means of establishing, have ever since been maintained by a succession of visits and correspondence.

The great Female Prison of Paris, the St. Lazare, is capable of containing about twelve hundred women. In her visits there, Mrs. Fry had been accompanied by several ladies of rank and influence. One of these had translated for her, as she did with permission of the authorities, the parable of the Prodigal son, from the Roman Catholic Prayer book. The women were softened, tears flowed down their cheeks, and the gaolers and officers, who against Mrs. Fry's wish had entered the room, were equally affected. "Ah!" exclaimed her interpreter, "we are not better than they! only circumstances are all *for* us and all *against* them."

The measure of spiritual good resulting from such a scene as this it is not for man to gauge, but the external and tangible results of Mrs. Fry's visits were most cheering. Her earnest representations to those in power induced them to abolish entirely the superintendence of men in female prisons,—female warders were henceforth appointed in all, and

* Life of Mrs. Fry, vol. ii., page 270.

her unwearied efforts a Ladies' Association was formed, with the Duchess de Broglie as President.

From time to time communications have been received from our friends in Paris. Between the 1st of July, 1839, and the 1st of January, 1842, 167 Protestant prisoners had been visited by the Ladies' Committee, who felt that among many humbling and painful experiences, they have several instances that their labours are not fruitless. One of five cases claiming special thankfulness and sympathy is that of a young Englishwoman rescued by means of their Association from utter wretchedness.

Four years later the President of the Protestant Association thus wrote from Paris :—"It is a sweet duty to strengthen the bonds of affection which unite us to our dear companions in the work in England,—bonds formed by that sainted and most happy sister who, after having given us an example here of that charity, which is love and disinterestedness, has received from the Lord a crown of righteousness and an entrance into the glory of the kingdom of heaven. It is a sweet solace to us to tell you how greatly we feel the loss of so dear and so precious a friend,—the remembrance of the counsel and encouragement that we received from our dear friend now in glory, is a powerful support to us in our weakness."

"Our visits to the Prison of St. Lazare are greatly limited, as we are allowed to see only the Protestant prisoners. Their number varies from fifteen to twenty, while that of the Catholics is

from eleven to twelve hundred. The Protestants meet in a chapel conveniently situated, and are visited and exhorted in the Infirmary when any are too ill to leave it. The death of a poor woman which occurred not long ago in this department of the prison, in the faith and fear of God and in the hope of everlasting life through the Lord Jesus Christ, was felt as a great blessing and a most seasonable encouragement. It also made a strong impression on the minds of the other prisoners. They are generally much affected by hearing the Word of God, but it does not take deep root in their hearts,—idleness and the love of dress keep them in the abyss of sin, and few of them are drawn from it. Some of the poor women on leaving the prison are restored to their friends, others are sent to the Refuge, but we often have the grief of seeing the same persons return to prison many times, even after we have incurred much expense on their account."

Mademoiselle Dumas, the Secretary and soul of the Society, mentions that the ladies have now under their care, a number of poor children whose mothers have either died or are condemned to long imprisonments.

The Revolution of 1848 emptied the Prison of St. Lazare, but not for long, and under the new system the need of a more strict discipline was increasingly felt. The Prefect of Police, wishing to effect this, decided on confiding the oversight of St. Lazare to the nuns of a community specially devoted to

ions. This decision was a source of deep anxiety to our Protestant Association, but for a while all went on smoothly. The ladies of the society went in the spirit of sisterly confidence, and the altered aspect of the prison promised well, but it did not last long, and we give, in the words of an eye-witness recently returned from Paris, her account of the present state of the French Prison:—
 ‘Our Protestant friends in Paris continue diligent visiting the prison of St. Lazare, though at times under much discouragement. The proportion of Protestant women is extremely small; out of 1,100 there confined, I saw but four or five who admitted themselves to be Protestants,—many doubtless being afraid to own their religious views, being publicly called upon by one of the Sisters of society to come forward. They are all under the superintendence of these Sisters, and no Protestant woman is permitted to have any spiritual communication with the Catholic women, a point upon which they are very strict. I was much surprised at the general want of discipline in this prison, especially among the untried; dancing, singing, boisterous games, and unlimited intercourse struck me at every turn. They are also allowed to purchase and read freely.

“Many of the tried women were at needlework in oppressively close and crowded rooms, and appeared gossip without restraint. Many looked sickly; and I observed one woman carried out of a hot room in a fit, amid the greatest confusion. It

was remarked to me by some of those intimately acquainted with the state of this prison, that since the prisoners had been under the surveillance of the Sisters of Mercy, and the communication of the visiting ladies with them had been so much restricted, its general condition and discipline had greatly retrograded."

The English prisoners in the St. Lazare were visited by a clergyman of their own Church,* who, touched with compassion for their situation, has opened a house for those poor women,† who, understanding but little French, feel shy of entering the French Refuge. Of this admirable establishment it is now time to speak.

The *Institution des Diaconesses* dates from the year 1841, when Pastor Vermeil and a few Christian friends were led to regard such an association as called for by the state of society in general. On the one hand there were large masses of poor, many of them belonging to the Reformed Churches, uncared for and untended in all their miseries of body and soul, while their children were left without instruction; there were numbers of liberated prisoners for whom the ladies of St. Lazare in vain supplicated help; there were others who had tasted the bitter fruits of sin, and now desired to turn and feed upon the bread of life; there was, in

* The Rev. H. Lovett.

† Till some permanent arrangement could be made, Mr. and Mrs. Lovett had received them into a large apartment in their own house.

act, many a mission unfulfilled ; and on the other hand, there were vast numbers of persons prepared by the grace of God and by the circumstances of life to devote themselves to these works. The love of Christ shed abroad in the heart constrained them, but often they were isolated and helpless, and although fitted by their intelligence and their zeal, for useful labour, the resources and the support of a position were wanting. The individuals could not stand alone. Union would be strength to all.

Such were some of the reasons that led to the revival of the Order of Deaconesses in the Reformed Churches of France. But we must refer those who wish for further information concerning this most valuable and flourishing Institution to the Annual Reports, which are full of interesting matter, and confine ourselves to that branch of the establishment which has reference to our own objects, and which was the first work undertaken by the Protestant Sisters,—the Refuge, which was opened as an Asylum for Protestant women on their discharge from any of the Parisian prisons, as well as for cases of a Magdalen character. The prisoners received from the recommendation of the St. Lazare Committee are taken as boarders, a small weekly sum being required, while the ladies have the privilege of visiting, instructing, and superintending their prison *protégées* during their continuance in the Refuge, of course in subordination to the rules of the house. The carrying out of these is intrusted to the Sisters, under the direction of a Council of Ladies assisted

by one pastor from each communion of the Reformed Church, and by the Superior of the Deaconesses. The Council decides on the admission of all cases into the Refuge.

The rules for the regulation of this are few and simple.

“ The mode of life in the Refuge is to be as far as possible removed from the restrictions of the prison, and the freedom of the worldly life. It brings to bear the power of the Gospel, by awakening conscience, by alternations of encouragement and reprimand, of solitude and of liberty, are the objects and means proposed.

“ The inmates shall be carefully watched, and even subjected to certain trials which may test the sincerity of their repentance, and of their progress in good.

“ No communication can be allowed with any persons out of the Refuge, except by special permission.

“ The Deaconesses may always require from the Council the dismissal of any refractory woman.

“ Lessons on different subjects, religious instruction, pious exercises, occupation of every kind, will fill up the time, for we expect much from constant employment,—labour, even to fatigue, keeps the mind from dangerous reminiscences.

“ Although the women will work in common, each will have her separate cell ; for this appears to us indispensable as an element of discipline and of moral reform.

“A book will be kept on account of each woman, by the Treasurer, in which the profits on one-third of her work will be entered, to be paid to her on leaving the house, the rest will be carried to the account of the Refuge. Any inmate is free to leave the establishment, and within a few hours after the formal expression of such a wish, she will be dismissed. A year is the term of probation, and every effort is made by the Council to procure situations, if possible out of Paris, for such women as have remained that period, and have also given unequivocal evidence of a change of heart.”

It was encouraging to see the way thus opened up for the establishment of the Refuge under the superintendence of the Deaconesses, just at the time that Mrs. Fry's appeal to the Prefect of Police on her second visit to Paris, had unlocked the doors of the St. Lazare to the Protestant ladies. None but He who has the hearts of all in His hand could thus have inclined them at the same moment, in favour of a common cause—there was promise of blessing in this, which accordingly has been graciously vouchsafed.

The first year that the Refuge was opened it received nine discharged prisoners from the St. Lazare Committee ; and finding difficulties in carrying out the rule by which a third of the profits of her labour was allotted to each woman, it was modified, and the sum given on leaving the Asylum was to depend on the conduct of the individual. The term of probation was also extended to two

years, and during the second, the women were allowed to go out with one of the Deaconesses to Divine worship, to visit the poor, or to market, laying aside at such times the appropriate costume of the Refuge.

The account of the moral influence used, and of its results, we feel it would be unfair to our readers to give in any words but those of the Deaconesses themselves :—

“ Our poor women often have a long struggle with their natural dispositions. In one it is temper, in another pride, in others self-will and independence. Sometimes the needful reprimand wounds their vanity, and in their displeasure they declare their intention of quitting the Refuge at once. In accordance with the rules, they are then desired to retire to a cell for eight hours’ reflection, after which they are at liberty to depart.”

In one of the Reports it is stated that of several who had thus declared they would leave the Asylum, not one had persisted in her resolve. Solitude had brought reflection ; regret, repentance, prayer had followed ; pardon was asked, and the culprit remained.

“ Every candidate, on her entrance, is required to pass a certain period, varying from a fortnight to two months, in a solitary cell, only leaving it to take the necessary exercise in the garden under the care of a Deaconess. This is indispensable as a test of the sincerity of her repentance. It is a mistake to regard this seclusion as a penance,—it

has never once been objected to. Needlework, the reading of Holy Scripture, and of a few tracts, visits from the Pastors, and the ladies interested for them, with the prayers offered up in the cell, are the means of keeping up courage and preserving calmness. One woman declared, during these days of probation, that she would rather pass twenty years thus, than two months in the St. Lazare prison, from which she had just been released."

"A young girl had just been received, through the kindness of the Prison Committee, in spite of a very stupid and forbidding countenance, which appeared to afford little ground for hope. On the second day after her admittance, she announced her determination to leave, solitude being, she said, insupportable to her. The Directress, after having prayed with her and for her, entreated the prayers of the other women that peace might be vouchsafed to her, and that she might, by the blessing of God, be reconciled to her present position. Their prayers were heard, resignation entered her heart, and ere long her inexpressive features reflected the gratitude of her now, feeling heart.

"So very far is the retreat of the cell from being considered penal, that the Council have even been solicited to decide "on granting as a favour the permission to each recluse to withdraw there for four days on the anniversary of her entrance." These opportunities are regarded as means of reviving grateful emotions, by enabling the penitent to recal the special mercy of God; by retracing His

dealings, and the way by which He has led her ; and the young girl of whom we have just spoken, and who could not reconcile herself to spending one day alone with God, wrote to the lady who had brought her from prison, on the anniversary of her arrival, as follows :—

““ Dear Lady,—I must tell you that I am in my cell to keep the day of my admission to the Refuge. I take the liberty of writing to you because I wanted to tell you of my gratitude now that I am thinking of all the evils from which you have rescued me, and of all the pains you must have taken to come to me in such a dreadful place as that from which I was brought here.’ ”

After attending Divine service in the chapel of the Refuge, each penitent retires to her cell for one hour, that she may thus have the opportunity to meditate on the truths brought before her, uninterrupted by the observation, or it may be the frivolous conversation of some of her companions. Two of the Deaconesses are always in the Refuge, directing the instructions, superintending the work-room, exhorting and counselling, and also nursing the sick. The want of employment requiring more muscular exertion, than it is easy to find in the Refuge is often felt, and every effort is made to adapt the mode of life here to the exigencies of the physical constitution, especially as a sedentary life is found to be less favourable to moral reformation, than one of greater external activity.

“ All things considered, there is far greater

son to hope, than to be discouraged with regard to the future of the poor women, both in this world and in the next. The work of the Lord is manifested in them, He triumphs so gloriously over the obstacles presented by sin and by evil habits, that we can but bow in adoration. We have but to believe and act. If we were to judge the words and conduct of our inmates according to the laws of human society, we could only speak well of them; but in the presence of the holy law of God, the slightest omission is stamped with the character of sin. But still we feel that we have only praise to tender to our God. When in the spring season nature revives, the sight of flower-enamelled meadows enchants the eye and gives promise of a plentiful harvest, and we would illustrate by this pleasant image, the hopes which rise on our path from day to day. May they be ripened into fruits by the glowing rays of the Great Sun of Righteousness!"

The Marchioness of Normanby when Ambassador, generously united with some other English ladies in defraying the whole expense of one cell in the Refuge, to be kept exclusively for English women, and the Report of last year announces seven or five cells thus set apart for penitents from different assigned localities. But it also adverts to the fact of four women having withdrawn themselves from the Asylum, and tells of painful struggles with idleness, with temper, with vanity; and again the voice of praise is heard, good has been

done, more has been attempted, and the deaconesses thank God and take courage. Indeed they have reason—for many a penitent, now once more happy in the bosom of her family, tells of the Christian love of the Deaconesses,—and if truth compel them to declare that of those committed to their care and dismissed with hope, a third part has disappointed their expectations, not being fortified against temptation by the support of a real vital piety, and that another third is in a doubtful or unhappy state, they have the unspeakable satisfaction of believing that the remainder are doing well, and realizing the hopes excited; and if longer experience has taught them to be less sanguine as to cases of real conversion, it has also taught them to be especially careful of all that by exciting the imagination may tend to self-delusion and hypocrisy,—they have thus learned wisdom from their failures.”

We may just mention that this Asylum consists of three distinct parts—The *Refuge*, properly so called; *Le Disciplinaire*, for the reception of little girls of bad habits, from seven to fourteen years of age; and *La Retenue*, for girls, from the ages of fifteen to twenty-one, who may be placed there by the desire of their parents, or by the judicial authorities. Each has its separate work-room, refectory, and garden. The little girls sleep in a dormitory, where a light is kept burning during the night; the others have each a small separate room or cell, comfortably furnished, where they are shut up

every evening. It must also be borne in mind, that the Refuge is only one branch of the Deaconesses' Institution ;—Schools, Infirmaries, and a Hospital are included, and the Sisters extend their labours of love beyond the walls of their establishment. During the awful visitation of cholera, not a single case occurred within their walls ; and on another occasion, when our sympathies were deeply called forth for them, again the "hand of the Lord was over them for good." The account of this deliverance is too interesting to be omitted, and with it we conclude :—

" *L'Institution des Diaconesses* has two houses, one of which is situated in the Rue de Reuilly, Faubourg St. Antoine, a street which is almost entirely inhabited by *les Ouvriers*, who, compelled by unknown agitators, commenced on the morning of the 23d, the formation of the barricades. No cries or shouts of enthusiasm were heard, but all were at work ; not only were women and girls employed, but even little children of five or six years old made a play of wheeling the barrows filled with pickaxes, laughing whilst they dragged the heavy load. Wives with children in their arms, far from holding back their husbands, excited them with a voice that told more of pleasure than of anger. The workmen, though showing no excitement, acted from the commencement as men who understood what they were doing. They were not irritated by the counsels, the remarks, or the words of peace addressed to them by the Deacon-

esses, who walked about the barricades that were placed against *La Maison de Service*, but they heeded not what they said, merely replying,—*You have nothing to fear. We know you. We love the house;* and for two days they continued to take their children to ‘*La Sulle à Asile,*’ and ‘*La Crèche.*’

“ On the 25th, *la Rue de Reuilly* was truly a field of battle, forty-two dead bodies strewed the pavements; six wounded men were taken into *La Maison de Service*, and women with their children, who were driven from their homes by balls and bullets, were received and kept for several days. The Sisters then went into the neighbouring houses, and assisted by their Pastor, brought forth the poor widows whom they found in fear and alone. Well known and respected by all, they were always able to walk about in the district, and when, accompanied by their Pastor, they went out of Paris to replenish their stock of provisions, which their numerous guests had exhausted, the barriers which were closed against every one else, were opened for them.

“ At the close of the battle, and in the midst of the tumult, the Deaconesses went out to convey kind words, bread, and a little money, to those families who were in the greatest want: then, in the name of their Pastor, they invited all their neighbours indiscriminately, to a service of prayer; immediately nearly two hundred women, mostly with children in their arms, and some old men,

hastened to fill the *Oratoire*. After a fervent prayer, and the singing of two verses of the forty-second Psalm, the Pastor read the twenty-seventh Psalm, and commented upon those passages which were most applicable to that solemn hour. *Deliverance cometh from God* (verses 1, 9). *Confidence in Him* (verses 3, 10). *Prayer and submission* (verses 7, 14). *Seeking the Lord* (verses 4, 8). Sighs and sobs often responded to the parts which alluded to the causes and consequences of such sad affliction, and it is hoped that in many hearts oppressed with grief, the good seed will penetrate and take root.

“From this moment tranquillity was established within and around *La Maison des Diaconesses*. Protected as it is by the respect and reputation which it enjoys, it has scarcely been disturbed by the examination and disarmament that were made.”

For the beginning of the work in Denmark we must refer our readers to the “Memoir of Mrs. Fry.”* During her visit to Copenhagen in 1841, she had the pleasure of forming a Society there of both ladies and gentlemen for attending to poor prisoners. There was great need for such a Society, for the Danish prisons were indeed in a deplorable state. The women were locked up in solitary cells under the care of soldiers. The only portion of a Bible found in the prison, was a part of the Old Testament in Hebrew, and this belonged to a Jew.

* Vol. ii. p. 403.

The personal interest which Mrs. Fry's visit excited in the hearts of the King and Queen diligently fostered by the kind and indefatigable exertions of Mrs. Browne, the wife of the Secretary of Legation to the English Embassy there. From that lady, information was from time to time received both concerning the steps taken by the authorities and the interest evinced by individuals. In a letter written within a few months of Mrs. Fry's visit, Mrs. Browne says, "I am desirous to do all in my power as well as our friend Schested ; and one of our Committee, Mademoiselle Andreassen, * has just been here, telling me that she had often felt deeply for prisoners, and longed to be of use to them, and that now it seemed as if the door were about to open for her."

The summer of the following year brought news that the desired alterations were sanctioned by the King and the Courts of Law. "Last Thursday writes Mrs. Browne, "we dined with their Majesties and after dinner the King told me that at last the Prison affair was decided. He charged me to visit and tell you the result, saying that he hoped he would now have the pleasure of feeling that my visit had done good, adding, ' things go slowly here, but they are done at last.' He said they had decided to permit the operations of the Society, that he could now accept with thanks the offer

* Mademoiselle Andreassen was one of the Maids of Honour to the Queen of Denmark.

those who wished to visit the prisoners. He said they had decided to appoint female turnkeys for the women, and to give the prisoners a Chaplain for them alone."

The moral improvement of the prisoners was now made possible under a system of propriety and instruction, and it is pleasing to reflect that these alterations had been effected entirely by means of the interest awakened in the highest personages of the realm for the welfare of this degraded, and hitherto uncared for class of their subjects.

During subsequent years we find both branches of the Prison Reformation Society pursuing their work steadily. Of the gentlemen's labours it is not ours to tell, but it is very gratifying to trace the course of the Danish ladies and to see them carrying out the same plans as ourselves, and with a large measure of success, under the wise and zealous superintendence of Madame Van der Pahlen.

The Report of last year mentions 126 cases of liberated prisoners assisted on their discharge ; and out of these fifty-six had proved entirely satisfactory.

New prisons had been built in Copenhagen, in order to carry out an efficient system of prison discipline. As yet only one wing of the new Christianshafen Prison has been fitted up with solitary cells, but all is in progress, and that not only in the capital. At Horsens, a new House of Correction has been built, and is expected to be ready for the reception of prisoners on the 1st of October, 1852. The word of the King has been

more than redeemed ; and if Slowly be the motto that Denmark has chosen for her doings, we trust that "slow and sure" may be linked together as with ourselves, and that the blessing from above will rest on efforts thus made in accordance with God's revealed will, to endeavour to turn the wicked from the error of their ways.

AMERICA.

IF the British ladies may not claim the Associations on the other side of the Atlantic as offsets of the English stem, they can refer with pleasure to the correspondence of friends in America engaged in the same work, and carrying it on in dependance on the same Spirit. Ladies' Associations have indeed existed there for half a century, but to trace the circumstances which led to their formation, we must go back to the beginning of the movement for the reform of prison discipline.

It was in the year 1787 that Philadelphia set the example to the other States, by the organization of a "Society for Relieving the Miseries of Public Prisons." We quote from a distinguished writer, the account of the state of the Prison there, at that time. The statements are such as would be incredible, if they were not supported by high, uniform, and uncontradicted authority. The Prison is represented as a scene of unrestricted intercourse and universal riot. There was no labour, no separation of tried and untried, not even of those confined for debt, neither of sex, age, nor colour; the

prisoners lay promiscuously on the floor, the greater part without anything like bedding. Intoxicating liquors were freely sold at a bar kept by one of the prison officers. Intercourse between the prisoners and persons without was hardly restricted, inasmuch as they were allowed to station themselves daily at the windows, through which they pushed into the street, baskets or pots, clamouring at the same time for alms, and if disappointed they seldom failed to pour out a torrent of abuse, mingled with expressions the most licentious and profane, fiercely uttered as if from the lips of demons. It need hardly be added that there was no attempt at religious instruction.

The opposition made by the gaoler to the first effort to convey this, and the pertinacity with which he continued to place every possible obstacle in the way of the Reform Committee, goes far to prove him deserving of the suspicion which attached to him, as having a more intimate knowledge of the depredations committed in the city than became his situation, or his character. One of the active members of the Committee, a clergyman,* had given notice to the keeper, of his intention to preach in the gaol on the following Sunday. The keeper replied that such an attempt would be fraught with peril to Dr. Rogers, and also to the city in general; as it would risk the escape of the prisoners, and the consequent pillage or murder of the citizens. Not at all realizing the force of these objections, nor apprehending even the slightest personal injury, Dr. Rogers waited on the Sheriff, who on being told

* The Rev. William Rogers, D.D.

what had passed, issued a written order to the gaoler to prepare for the intended religious service. On Sunday accordingly, the clergyman presented himself at the prison, and was received with a reserve bordering on incivility, and conducted to a platform at the top of the steps leading to the yard, where a loaded cannon was placed, and a man beside it, holding a lighted match. The motley concourse of prisoners was arranged in solid column in front of this terrible apparatus, so as to ensure their utter destruction in case of the least commotion. Unappalled by these preparations, the clergyman began his address, which lasted nearly an hour: the congregation listened *generally* with respectful attention, and all behaved with much greater decency than might have been expected. This sermon, delivered under these extraordinary circumstances, was perhaps also the first attempt of the kind made in any modern city. Shortly afterwards, Bishop White, the President of the Society, officiated in the Prison, and again all was order and attention, though again the keeper advised him to take precautions, which were alike disregarded. Such was the influence of the Philadelphian Society on public opinion, and of its persevering appeals to the Legislature, that an Act enforcing Prison Reform was passed in the year 1790. The first effect of this was the separation of the sexes, the women being placed in a wing by themselves. Other reforms, the chief of which was the introduction of labour, succeeded; and the sensation excited, not only in America but throughout Europe, by the results of the new system.

during the first few years of its working, is not yet forgotten. It is not our province to enter into details respecting these results, deeply interesting as they are.

The separation of the women rendering them more accessible, a Ladies' Committee was soon afterwards formed to visit them. One of the members writing to the London Society draws a gloomy picture of the scene on which they then entered, "Numbers of female prisoners were confined together night and day, in dark, close, and dirty rooms, in which scenes of the most revolting character were witnessed. They had no other employment than picking oakum, and the want of classification and of separate dormitories rendered nugatory in great measure, the instructions of their visitors. The women were placed entirely under the charge of men, whose only means of keeping the refractory in subjection was by the infliction of the lash, or other corporal punishment. No wonder that when liberated from prison most of them are believed to have returned to their former evil courses, and many were recommitted again and again, for fresh offences."

This is the picture *as it was*, not only in America, be it remembered, but throughout the countries of an older civilization. *Now* we can thankfully point to the reverse. About the year 1830 new prisons were erected in Philadelphia, so constructed as to give each prisoner a separate dormitory, light and well ventilated, and furnished with plenty of water, a good bed, and other conveniences. All the women

are now employed in some useful and profitable labour, both before and after conviction. Each is provided with a Bible and other suitable books. A Chaplain is appointed, and a Committee of ladies* continue to visit the poor women regularly, and their advice and instructions have in many cases been attended with permanent benefit. Pious and well-qualified matrons now have charge of them, and prisoners who, under the stern discipline of men seemed hardened against even temporary improvement, have under their kind and mild, but steady and uniform rule, become quiet and orderly, and some of these hardened hearts have been opened to the influences of Divine grace, and have afforded comforting proof that the word spoken has not been in vain.

A very recent letter from one of the ladies engaged in visiting this prison, will be the most appropriate conclusion to our notice of it:—

“Since the erection of the State Penitentiary of Pennsylvania, by invitation from the Gentlemen’s Board of Prison Inspectors, our sphere has been considerably extended, time and opportunity being allowed for individual and systematic instruction. The solitary cell is our present field of duty. There, apart from worldly intercourse, shut out from scenes of depravity, and subjected to the softening influences of retirement, left to feel the burden of sin and the just punishment awarded to the transgressor, some of

* Members of the Society of Friends, and first associated in 1823.

these poor creatures have been led to loathe their vileness and with many tears to implore the forgiveness of Him Who alone can wash away the stain of guilt, and raise within their hearts a desire to live a life of virtue.

“The aggregate number of convicts under our care has been from the lowest ranks in society. Ignorant as well as debased, they have presented a strong claim upon our compassion. Cradled in vice and sadly neglected, not a few of them have been literally schooled in infamy, and strangers to the restraints of morality. Upon such as these, it has been sometimes difficult to make a permanent impression. Yet where we have least expected it, some fruits of our toil have been permitted as an encouragement to our feeble efforts. A library has been provided, from which all who can read may have the opportunity of instruction, whilst those ignorant of letters, we endeavour to teach, and generally find them grateful for this attention—in fact it is often their first school. Writing as well as sewing forms a part of their employment, and some have acquired a considerable knowledge of geography, arithmetic, &c. . . .

“It is our desire when these miserable objects come under our notice to point them unto Jesus, the sinner’s Friend, and to endeavour to convince them of their individual guiltiness in his holy sight,—to encourage them to a diligent use of the means provided for their reform, and if, after their term of sentence expires, we feel that there is ground for

confidence in their resolutions, the Committee seek to procure suitable situations for them in families or Institutions, where it has sometimes been our privilege to know that they have conducted themselves with propriety, yet frequently our hopes have been sorrowfully blighted by a wilful return to their evil ways. Here, when at times overtaken by sickness, in seasons of affliction they seek the continuance of our friendship, and with deep interest have we followed them to the abode of poverty, to the chamber of suffering, and to the solemn hour of death. In every instance and under all circumstances have we experienced that kindness breaks the heart which harshness fails to move. Our women are under the constant daily care of a kind Matron, who has for many years performed the arduous service, thereby contributing to their physical as well as mental necessities. Each individual has two adjoining cells, lighted from the ceiling, which they are required to keep in neat order; the one is for a sleeping, the other a working apartment.* As there are no yards attached thereto, on the women's side of the prison, for the benefit of their health, during the warm weather, the Matron has been allowed to take them alternately into the garden, which increased liberty we trust has had a salutary influence. Nearly one-half of our prisoners are foreigners,—Irish and Germans, the others chiefly Blacks. At present

* In which they are employed in making clothing for themselves and the male prisoners.

we have but two American women in the State Penitentiary.

“ Limited as may seem our sphere of duty in this place, yet the visitors thus engaged continue to feel the importance thereof. And though in the path thus opened amongst this degraded portion of society, it has been our experience to conflict with discouragement of various kinds, yet while, on the one hand, there has been much to depress our energies, and weaken our confidence in the faltering attempts of such as promise amendment, yet we dare not withhold from the weakest a helping hand, while the voice of mercy continually reminds us that the dew of heaven resteth long upon the soul of the penitent. And, sensible of our own insufficiency, it has been our earnest desire that the seed sown in weakness may be watered by Him who can alone “prosper the work of our hands,” and to whom alone belongeth all the praise.

“ Signed by two of the Association,

“ REBECCA COLLINS.

“ SUSAN H. LLOYD.”

NEW YORK has a Ladies' Association in connexion with the Gentlemen's, and the Annual Report combines the account of the efforts made by the two. Its statistics give some facts of great interest. The first is that out of 21,299 prisoners committed in the course of the year, so large a proportion as 9,449 were unable to read ; 2,446 were of temperate habits, *all the rest* were addicted to drunkenness ; and 12,241 were unmarried persons.

It is also remarkable that while the number of male prisoners for almost any specified crime is less than half that of men, yet for vagrancy the number of women committed in New York, exactly doubles it. Are we to infer that employment is less abundant, or that beggary is a more profitable mode of life for women in that state? or is there something that lies deeper still,—something woven in the very constitution of society, that has tendency to excite and unsettle the female mind?

The Penitentiary for female convicts exclusively, has now been erected many years,* and is diligently visited by the members of the Committee. "A home for discharged convicts" is also under their superintendence; and their management of this institution is referred to in terms of high commendation by the Chairman of the Committee for investigating the condition of discharged convicts. But with them as with ourselves, "the land is too narrow for them;" that "a building specially arranged for their purposes is greatly needed," is the concluding sentence of the Chairman's statement. To the appeal which he makes in its behalf it is devoutly to be wished that his fellow-citizens may promptly and liberally respond.

In the amicable race of improvement which the two great nations of the Anglo-Saxon family are running on either side the Atlantic, it must always

* Mrs. Farnham, the wise and judicious Matron of this, the Sing Sing Penitentiary, is well known as the editor of a work called "The Rationale of Crime," a work of much interest to those whose attention has been called to the subject.

be peculiarly interesting to pause for a while in order to compare notes ; and it would be hardly fair, after we have had the advantage of telling our own tale, to refuse to America the privilege of telling hers,—of speaking of her hopes and her disappointments, her work and her aspirations, in her own words—they are too deeply interesting to need apology.

The following Report of the Ladies' Branch of the New York Prison Association is that of the year 1850 and 51. They state that it is offered "with a renewed sense of grateful joy that they have been enabled to do *anything* for the most unhappy and destitute class of persons to be found in a Christian community." They eagerly embrace this opportunity "of expressing their earnest thanks to those who have given them the means of sustaining an unpopular, uninviting, and most laborious charity ;" and they are pleased "to perceive each year a growing faith in their operations and a more sanguine hope of success. Yet the consciousness of how little can be done for gigantic evil by the small number of individuals thus far interested in behalf of the female convict is almost paralyzing. It requires hardly less than the faith that can remove mountains to uphold the spirits and animate the efforts of those who are engaged in an enterprise which ought to warm the heart and unlock the coffers of every good citizen whom God has blessed with abundant means of comfort, education, virtue, and religion. While minor evils,—for as such we *must* consider any physical deprivation and any

suffering unconnected with moral degradation,—command the attention and enlist the most generous and brotherly sympathy of our citizens, the condition of those who are suffering, body and soul, under the consequences of ignorance and depravity has failed in acquiring its rightful place in the long list of Christian benevolences. We do not say that it has secured *no* place. We gratefully acknowledge the liberality of the few; and we feel that where we have succeeded in obtaining a hearing we have met with such responses as we could desire; but our hearts sink when we are forced, as on these anniversary occasions, to contrast the magnitude of the work we have undertaken with the measure of means with which the public at large have as yet been induced to intrust us. We are at no loss to account for this comparative indifference. We perceive it to be perfectly natural. Lack of the senses necessary for the business and enjoyment of common life appeals at once and unanswerably to every human creature not utterly separated by selfishness from his kind. Widowhood and orphanage touch all hearts that have ever known the sweetness of family affection. No arguments are needed when we would enlist the general sympathy in the condition of sufferers by unmerited misfortune. Nature speaks for us and forstals our petitions. A man hardly *dares* refuse of his superfluity to sustain, and console, and instruct those whom Providence has thus directly thrown upon the sympathies of their fellow-creatures.

“But it is far otherwise with the unhappy objects of our care. They are in possession of the bodily senses they have abused, and retain, nominally at least, the family ties they have neglected or disgraced. They do not belong to the class of idiots, nor are they incapacitated from many kinds of occupation by means of which the necessities and even comforts of life are obtained. They seem to be what they are, and to stand where they stand, by their own perverse choice, and the first and most natural thought is to let them abide by that choice. They are supposed to have made a deliberate election of “the pleasures of sin for a season,” rather than that condition of plenty and credit which is the reward of industry, sobriety, and good citizenship; whilst the spontaneous notion of justice which springs in all our bosoms, and which we apply so conscientiously to all sins but our own, decrees them outlawry at once, thus purchasing the right to dismiss the case and rid the mind of a painful subject.

“But has there in truth been any such deliberate choice—any such insane election! Our experience, which we have now a title to urge, has shown us conclusively that in nine cases out of ten no choice was ever made, for none was offered. Hereditary tendencies have their share, evil associations theirs. Temptations subtly planned by the old in crime, lack of any kindly aid after the first offence, the daily example of vicious companions, the cruel desertion of those who should protect, the hard

trials of poverty—harder for woman than for the stronger and bolder sex, the passion for drink, seldom missing in those who are otherwise depraved and often itself the cause of degradation, these are a few of the causes by which the women who have come under our care are brought to the wretched point at which we take them up. When we inquire as to the beginning of their downward career, it is rarely that they can fix upon any particular period in memory, at the time when they cut themselves off from decent fellowship, and felt that they had become the antagonists of society. It is true that they sometimes date from seduction, and sometimes from the contamination of a new acquaintance old in vice; but ordinarily we cannot but perceive that from the very outset they have lacked the usual safeguards. Hedged in and guarded on every side as the happier classes of God's weak and erring children are, it is hard for them to appreciate the condition of those who from infancy have lived with companions, perhaps nearest relations, in whose mouths blasphemy is familiar, and with whom pleasure means vice. We are scarcely conscious of half the influences which conspire to keep our feet from wandering far from the path of safety; yet all these prove ineffectual to resist the seducing power of evil. How, then, can we be pitiless toward the transgressions of the untaught, the unwarned, the neglected!

“But if their present state were the result of fatal choice, would they not, to the Christian, be more

the objects of pity, of effort, prayer, sacrifice, than they are? Those who say that they 'have need of nothing,' yet all the while are 'wretched, and miserable, and poor, and blind, and naked,' demand our deepest sympathy. What is physical blindness to that darkness of soul to which evil seems like good, and all moral colours confounded in black confusion and despair? What deafness is like that of the heart wilfully shut against every virtuous suggestion? What widowhood so desolate as hers who has forfeited and contemned all the sweet and saving charities of home? What orphanage so deep and bitter as that which renounces the fatherhood of God? If the ordinary woes of humanity move our hearts and force us to feel and own the tie of brotherhood, surely the deeper ills of the soul, aggravated, as is meet, with personal suffering and debasement, should not fail to do at least as much. We ought to feel at least as much pity for sin, which is an evil in which we all partake, as for those misfortunes we have never felt. We *know* how easy it is to sin; shall we utterly condemn and consign to social death any who shall have fallen below a certain mark, the position of which is determined by ourselves?

“‘But there is something so disgusting in the idea of meddling with convicts, and above all with *female* convicts!’ We know it, but we are willing to undertake the personal part of the work. Six years’ practice has acquainted us with the nature of it, and taught us that with all its trials it has rich

rewards. All we ask are the *means*, means to work advantageously, to spread wide the benefits of our Institution, which may be considered a pioneer in its path, and to show the world by our success, what it ought to do for those who have suffered the full earthly penalty of crime. Prison officials in London and Paris, and those who have given the fullest attention to the case and condition of the prisoner, both before and after his discharge, say to our members that *without an Institution like ours all that can be done for the prisoner during his incarceration is useless*. M. Parrisse, the intelligent and benevolent Governor of the great female prison of St. Lazare, in Paris, spoke to one of our members of a Home for the discharged female convict as a *necessary adjunct or complement* of prison discipline, a provision against re-commitment, which public authority ought not to abandon to private benevolence, since it is demanded by the plainest dictate of expediency.

“Out of the multitude of women who go through all the degrees of crime in our prisons and penitentiaries, those who might be induced to reform are not to be counted by scores, but by hundreds. Everything we have done has served to show us how much more we might do if we had larger means of usefulness, and to deepen our regret that our facilities are so limited.

“A home, in the widest sense of that benignant word, is the very heart of the undertaking in behalf of female convicts. Household influences, including those of industry, order, self-restraint, temperance

kindness, and religion are the anchors of our hope. These require space, utensils, suitable furniture, opportunities for classification and separation; in short, many things which are not to be attained without the possession of a large and well-organized establishment. The first step toward this is an appropriate building, planned with an express reference to our needs, and affording the means of carrying out our design to the best advantage. Thus far we have been confined within the walls of an ordinary three-story house, denied the use of many of the conveniences by the aid of which labour is now so greatly forwarded, and obliged to crowd our inmates in a way very unfavourable to the best operation of our plans, rather than turn from our doors one sinner that would fain repent.

“Without boasting, we may venture to say that the year just elapsed has been the richest in experience and in satisfaction of any. Our numbers must, of course, be little varied from former years, since our house can hold no more. But in the order and industry of our inmates, the desire for improvement and the evidence of capacities for it, in the satisfaction given to employers and the gratitude evinced by the rescued, we feel that we have indeed advanced.

“A few extracts from the many letters received during the past year, and some account of particular cases of reform and special effort will close our Report. The statistics of the year are briefly comprised in the following statement:—

"1850. Received during the year . . . 148

Found situations for	57
Returned to their friends . . .	9
Bellevue Hospital	13
Island Hospital	16
Lunatic Asylum	3
Almshouse	2
Magdalen in Philadelphia . . .	2
Discharged	12
Returned to evil courses . . .	36
Received favourable accounts of .	44

"CORRESPONDENCE.

"The following is from an Employer.

"Dear Madam,—A—— desires me to write you word concerning herself and her situation. She is as well as usual, although she suffers much with her limbs. . . . She is very happy and contented; hopes to visit New York in the summer. . . . A—— is an excellent servant for me, and does everything she can, with her strength, for my satisfaction.'

"Another Employer.

"We deem it not only simple justice, but it gives us great pleasure to say that D—— has been a good and faithful woman, and borne herself with Christian propriety. We regret very much that her lameness compels her to leave her employment.'

"From a manufacturer in the back part of our

State we received the following, which may serve to show how we obtain employment for such of our inmates as we can recommend:—

“‘Dear Madam,—We had the pleasure of hearing from you, expressing your expectation of being able to furnish us with more girls. We have relied upon you, and would be happy to hear from you at your earliest convenience when we may expect them. We would like to obtain, say twelve, or as many as you can make ready. We are now in great want of help, and shall feel quite disappointed if we cannot procure some from you. We are happy to acknowledge your disinterested philanthropy, and wish you the reward you so richly deserve. . . . F—— and G—— have done so well that we think highly of your recommendations.

“‘. . . . I believe the girls are not unhappy, but contented. I know they are doing comfortably well. Girls ought to make here twelve shillings per week, over and above their board. K—— has twenty or twenty-five dollars laid up. . . . We are very much obliged to you for the frankness you have shown, and you may rest assured it has given no offence. We shall aim to make our girls comfortable, and guarantee to pay as high wages as any other concern engaged in our trade. . . .

“‘Every girl that you have sent us, except L——, is well, and perfectly contented, so far as we know. The three last sent are well, and making three dollars (extra) per week.’

“These specimens will serve to show that places

for our inmates are not difficult to find, and also that much satisfaction is expressed by their employers. We would here express our thanks for the care, candour, and good-will with which they have met our solicitude for the welfare of our women.

“From very numerous testimonials received from private employers, our limits forbid our selecting largely, but we give a few specimens, from which it will appear that there are many whose circumstances do not permit them uniting personally in a work like ours, yet who feel a truly kind and Christian interest in the undertaking, and lend us their aid as far as practicable.

“Dear Mrs. —,—I write you in behalf of M——. The situation of our family is such, that it will be inconvenient to keep her after the middle of November. She has been a good girl, and I have found her truthful and trusty. I know of no place for her here at present; and she looks to you, as to a mother, to advise whether she had better return to New York.’

“Mrs. —,—N. being extremely anxious to have a line to carry to you, I give her this to meet her wishes; and as all has been said that need be said, I can only add that we have been well pleased with her. We feel anxious to hear from her, when she has ascertained the situation of her husband and child.’

“My dear Mrs. —,—O—— did very well for me through the winter. She is better help, so far as work is concerned, than I often meet with. For

several days before she left she had manifested a determination to do as she pleased and not to do what I thought best. I tried to be very patient and forbearing with her, in hopes to get along with her through the summer. When I saw that she intended to leave, I felt sad, more on her account than on my own, fearing what would be the consequence. She had twenty-one dollars in her pocket, a new dress, and some other garments.'

"(We beg to call attention to the fact, that however candidly employers state the faults of our women, no one yet has ever complained of their *dishonesty* ; a circumstance to which we point with peculiar interest, because some persons naturally object to receiving discharged convicts as servants, from the fear of this vice.)

"My dear Mrs. —,—I like P—— very much, and think she would do well in any family. She has proved herself trusty and kind, and there is no reason for her leaving, only she thinks she must be nearer her child. She would like to know your mind before leaving, for she thinks a great deal of you and the Home. I cannot blame her for having a mother's feelings. I think she is capable of taking care of herself and her child.'

"The following are a few extracts from the letters of former inmates:—

"Mrs. —,—I hope you will excuse my not writing to you before ; it is not because I have forgotten what you have done for me. You have saved me from misery through your kindness, and

I have tried to be steady since I came here. I think you will be glad to hear I have joined the cold water army, and I wish some of the girls at the Home would do the same. I think it would make great improvement in them. I like my place very much.'

" 'Dear Mrs. —, — I received your letter with the greatest pleasure. I hope this will find you in good health and as happy as I wish you to be. I hope the Almighty will reward you for the trouble you have had in seeing about my children. R — sends her love to you, and says she will never forget your kindness to her, and hopes you will never get discouraged in your labour of love.'

" 'My Friend, Mrs. —, — * * * I would have wrote you before this but I have no one to write for me that I can trust. I have to write it at night myself. I hope you will be able to make it out. Mr. — is very kind to me, and his wife too. They like me very well. I have got very hard work here, and often think of your kindness to me, and never will forget it, please God. Remember me to my children and all the ladies of the Home, and please to tell them I am doing well.'

" (We may remark here that some of our inmates have married, and others have been received back by their husbands in consequence of good conduct while under our care. Not unfrequently are we tendered testimonials of their gratitude, which, though of little intrinsic value, are given with full hearts, and are received for their encouragement

and that of those who may be still undergoing
bation.)

“We have selected our specimens of the
respondence of the Home with express referen
the spirit evinced in them, the affectionate c
dence of our former inmates, and the grati
plainly visible in their childlike phraseology.
those who feel prejudiced against those unfortun
could be brought to realize the possibility of
conversion, they might perhaps feel less repugn
to the task of ministering to their welfare.

“We must not omit respectfully to acknowl
the services of the City Missionaries and c
clergymen, who have regularly and kindly m
tered to the inmates of the Home. Their rewa
not in any praise of ours. May they find it in
‘Well done, good and faithful servant,’ from the
of their Maker.

“We would also respectfully acknowledge the
tuitous services of our physician, Dr. Salter,
also of Dr. Stimson, to both of whom we be
return our grateful thanks for all their kind a
tion and effectual aid.”

We are unable to give any accounts from c
cities in the United States, as we have no c
spondents elsewhere, and there is no Parent So
from which we might seek the necessary info
tion. What *has* been introduced makes up per
in some measure for this deficiency.

The Penitentiaries of America have been m
for us ; and perhaps the friends of prison-vis

➤ would hardly desire an abler advocate than one * who, having seen, observed, and compared the results of solitary confinement in those establishments in the different States of the Union, declares it to be his conviction that the only remedy for the evils attending it, "is a measure of social intercourse ;" although he regards it as "illusory to expect this to be supplied by the voluntary exertions of gratuitous visitors ;" and his opinion therefore carries the greater weight, as his remarks have no intentional reference to *our* work. After enumerating the difficulties of securing this social intercourse, Mr. Gray says,—“ The separate system seems very rational, and would in fact be so, and therefore liable to little objection, if, with the separation, a sufficient amount of stimulus and exercise could be afforded to the nervous system and the mental powers. But these, it will be confessed, must depend to some extent on mingling with other human beings,—from participating in their thoughts and emotions, from sharing their labours, from sympathizing with their afflictions, and being made glad by their joys. Now, to take the case of Philadelphia, where the most favourable administration of the system is confessedly realised, it appears that *about seven minutes is the average of the amount of time daily spent by each prisoner in society.* This is said to be a *large statement.* How then is the amount of visiting, necessary *not merely to prevent the most terrible results,* but to maintain in full

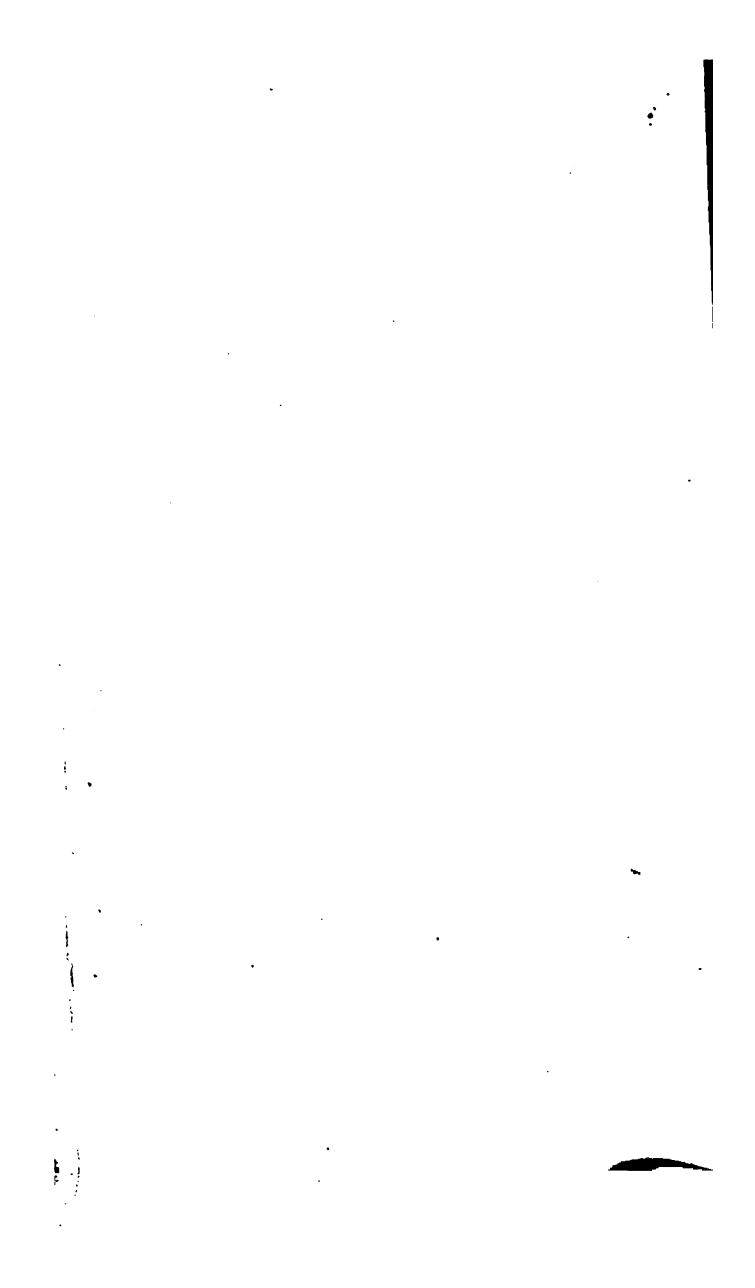
* F. C. Gray.

health and vigour all the faculties of mind and body to be secured? If this work of visiting be assigned to Chaplains, it would require *ninety-one* in Philadelphia to give one single hour to each prisoner daily, and who would dream of asking the State to employ and pay such a number, even if it could be supplied?" What then is the resource? "The gratuitous visits of virtuous and judicious and benevolent individuals."

Now this was written mainly if not exclusively with reference to the prisoner as a member of society,—as one whose reform was to be tested by the ability and willingness to *labour* as a means of benefiting, instead of burdening the State. We would not undervalue the importance attached to intercourse with the imprisoned on *this* ground,—from it; we could not, while Howard's favourite maxim abides in our memories,—“Make them diligent, and they will be honest;” but we would not rest our stand on the word of Him who has declared Himself visited in the person of the prisoner, and who could never have commanded His servants to go where it was not His purpose to accompany them with His blessing.



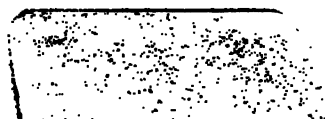




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The first of these is the fact that the
 government has been unable to
 maintain a stable currency. This
 has led to a loss of confidence
 in the government and a
 consequent decline in the
 value of the currency. The
 second is the fact that the
 government has been unable to
 maintain a stable economy. This
 has led to a loss of confidence
 in the government and a
 consequent decline in the
 value of the currency. The
 third is the fact that the
 government has been unable to
 maintain a stable society. This
 has led to a loss of confidence
 in the government and a
 consequent decline in the
 value of the currency.